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28

THE
Religious Controversy,

BETWEEN THE

REV. DR. W. C. BROWNLEE,

ON THE PART OF THE PROTESTANTS,

AND THE

**Rev. Drs. John Power, Thos. C. Levine,
and Felix Varela,**

ON THE PART OF THE ROMAN CATHOLICS.

Philadelphia :

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CONTROVERSY.

The origin and cause which led to this controversy are briefly explained in the following letter from Dr. Brownlee, published in the "Truth Teller," of New York, of the 2d of February.

CHALLENGE.

TO THE EDITOR OF THE TRUTH TELLER.

Sir:—In a series of letters addressed, by a Roman Catholic writer, to me by name, in your columns, I have been honored with a succession of public challenges to come out in the discussion of the Roman Catholic tenets. And you have, once and again, in the frankest and most candid manner, by a printed invitation, in your journal, offered me your columns for a reply. And to-day, I have received a verbal message from you, by Mr. Chambers, to the same purpose.

I have stated repeatedly to my friends, and also in a letter to a Roman Catholic gentleman of my acquaintance, and yours,—I mean Dr. B., that I shall not come out in reply to any anonymous writer. And you know as well as I, that no man of honor would do it.

I have waited for several months to see some responsible name appear; I have been hitherto, disappointed. Even as late as Saturday, the same writer equally reckless of truth, and decency, again presents himself *en masque*, in your columns.

But, now, feeling as every Protestant minister does, that no one should decline a call given by the Divine Master, to defend his truth, I beg leave to make the following propositions, in all frankness, and candor. Through you I beg respectfully to give a challenge in my turn, to any one of the following gentlemen, Roman Catholic Priests, in our city, to come forward, and discuss, in a series of Letters, alternately with me, the great leading doctrines, and practices which separate the Protestant Churches from Rome:—I mean the Right Rev. Bishop Dubois; or the very Rev. Dr. Power; or the very Rev. Dr. Varela; or the Rev. Mr. Levins; or any other, whom they will publicly nominate, and recommend *as their substitute*.

I offer to begin the discussion, if you please, any time after the first day of March ensuing; or, when they shall name the day; or I shall let them commence the discussion. And it is to be understood that the respective letters shall be printed in your columns *faithfully and precisely*, as they have been given in by their authors: and also in the pages of the Protestant

what is more, they cannot ever agree on this point : this creates the abyss which lies between them : if they could agree on this point, they would no longer stand in the relation of Protestant and Catholic.

The *only Rule of faith*, and *final Judge of controversy*, with every Protestant, is THE HOLY SPIRIT SPEAKING TO US IN THE WRITTEN WORD OF GOD, THE HOLY SCRIPTURES ; containing all the books of the Old Testament, and all the books of the New Testament. In these God spoke to the Church in Hebrew and in Greek : if there be any thing not so plain, at first view, as I wish, I compare parallel passages, and evolve the meaning by all proper means, under the guidance of the fountain of truth, the spirit of God, who has promised to “guide us *in all truth*.” John 16, 13.

To charge the Holy Scriptures with obscurity, or deficiency no christian will venture to take it on himself: to do so, would be to bring a charge against the Holy Ghost. The obscurity that exist is not on the pages of the Bible, but in our own minds. Hence the Spirit of God teaches us to pray—“Open thou mine eyes that I may behold wondrous things out of thy law!” [Psalm 119, 18.] and shall I dare to call that obscure or imperfect, which the Spirit of God gave forth, and has declared to be clear or “plain to him that understandeth;” so that *he may run who readeth it*? Shall I dare to add human traditions, or the laws of a mortal man to that Rule which God has given to the Church, and pronounced is his Divine Majesty, as the only law-giver, to be “perfect” and “sure” and “right,” and “pure?” [Ps. 19.] Should I dare to add to God’s holy word, who has laid this solemn command on Protestant, Pope, and Priest, saying,—“ADD THOU NOT UNTO HIS WORDS, LEST HE REPROVE THEE AND THOU BE FOUND A LIAR!”—[Prov. 30, 6.] Shall any man, priest or lay man, dare to add to that Holy Book of God which the Holy Spirit has made perfect, and closed up, and sealed with a tremendous malediction on the mortal who shall venture “*to add to it or take away from it*.” [Revel. 22, 18, 19.]

I can appeal, in controversy, to no tribunal but to that of THE HOLY GHOST SPEAKING IN THE SACRED SCRIPTURES ;—who has expressly enjoined on us this command, [Isaiah 8th, 19, 20.] “Should not a people seek to their God? for the living to the dead? TO THE LAW, AND TO THE TESTIMONY, IF WE SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.” The Bible contains the whole religion of the Protestant. But if a mortal man has a right to add to God’s word, then why may, he not also *alter*, and new model it? But the man, be he Pope, Priest, or Protestant, who would dare to do

this is taking on him to usurp the throne of God : he sits in the temple of God, showing himself that he is God ! He sits in judgment on his maker—calling him up to his bar, and daring to dictate to God ! If this be not the consummation of blasphemous daring, I profess I know not what can be !

As for *traditions* and *oral laws*, we will treat them with the same respect as we do the Koran of Mohammed, until the evidence of their divinity be produced, and established by prophecy, tongues and miracles : and the fact be confirmed that God gave them to the Church of Christ for a *Rule*.

As for the *Fathers* of the Greek and Latin Churches, I profess to read them as much as any of my learned antagonists. And I will receive their pages with profound veneration, and sit at their feet, as the expositors of truth, as soon as the Catholic Church of Rome shall produce a genuine copy of them as the fathers wrote, and left, their sentiments :—namely and *editio expurgata*, free of all the scandalous alterations and corruptions made in them, by the monks of the dark ages !

For the *Pope*, I shall yield myself a dutiful son of “Holy Mother Church,” and throw myself at his Holiness’ feet as soon as he can produce, before the Christian world, his genuine, and authentic credentials, from the court of heaven ; confirmed infallibly by the miraculous gifts of tongues, and prophecy, and miracles—as the holy Apostles did—that God Almighty has really constituted *him*, the legal deposit of truth ; the fountain of immaculate purity, and the accredited expounder of the Holy Bible ; to create mental light, and with his keys seal up darkness in the heretical mind ; and be the final judge of controversy. I am inclined to think that the world has become rather too enlightened to give credit to a *man* who takes it into his head to set up for the “standard” of truth, as one who is admitted into the secrets of Heaven, and a cabinet minister of the Court of the Almighty. Nay, so *unruly* has the human mind become in consequence of its bursting the horrid chains of darkness and superstition, and emancipating itself from the ghostly power of the dark ages, that it not only ventures to call a man a *FANATIC* ; but actually to propose a tight jacket, and a bedlam, for the *man* who would enact the scenes of former days ; and propose, and constitute himself the *final judge of controversy*, to set up claims over God’s own word ;—pass gag laws against freedom of speech and the press ; to forge chains for the human conscience ; and prevent the progress of glorious liberty !—This is Protestantism.

On the contrary, every body knows that the Roman Catholic Church rejects these opinions of Protestants with disgust. They

deny, with indignation that the written word of God, or, the Holy Ghost speaking in the holy scriptures, either is, or can be the *rule of faith*, or *Judge of controversy*. What we call God speaking in the scriptures, they venture to pronounce to be *obscure powerless*, and *utterly unfit* to be a Ruler or Judge. What we call the voice of God speaking in the Holy Word, has, with them, no authority, no power, no binding obligation on the conscience:—until the *Pope*, or a *Council*, or the *Pope* and a *Council*, or the *Holy Church* pronounce the word and give it vitality and authority! Even God cannot speak through his own word with either intelligence or authority until the Pope shall bid it have intelligence and authority! He is the “living speaking Oracle,” of truth, the “only final Judge of controversy!”

Hence it is a moral impossibility that the Protestant and the Roman Catholic ever can agree upon this point.

I am fully aware, Mr. Editor, of the object which the learned Priests had in view, in putting the question to me, in their “acceptance,” of my “challenge;” respecting the Rule of my Faith and the Judge. But I am resolved that no barrier shall be allowed to rise up here, to prevent discussion, on the main points which I have selected for myself. And I hope Mr. Editor, that you also will allow none to be thrown in the way.

And I can retort on my learned opponents: I can even, for the sake of argument, grant them the benefit of their “living, speaking Oracle,” for a season: what will they gain from it?

They believe, and do here insinuate, that the absence and want of a *living, speaking oracle*, has originated and perpetuated the various divisions and sects among Protestants. And this has afforded a rich harvest of materials for our good humored opponent’s eloquence. Every body in New York State, and in Pennsylvania, has heard Dr. Power’s famous and eloquent sermon on *Unity, Catholicity*, and the *endless divisions of the heretics*;—Socinians, Arminians, Lutherans, Calvinists, et id genus omne!

Now, sir, it so happens that we Protestants are also quite eloquent on this very point, and with the same materials too:—We say, “Behold, ye men of the world, a picture of the Protestant’s mildness, charity, and forbearance! See how all sects and classes of Christians can live in peace and harmony, in the United States,—a blessed republic, where there is no *established* religion; no union of Church and State! What a glorious change of times!—There is not, perhaps one sect now known among us which has not, in one age, or other, sprung up in the bosom of “Holy Mother.” But, then, sirs, the HOLY INQUISITION sought them out with dutiful and assiduous care, and made GLORIOUS BONFIRES OF THEM! Every returning year at the *Feast*

of *Charity*, called an AUTO DA FE, did Holy Mother turn all these young heretics, and would-be founders of sects, into the fire, and burnt them up. And by way of maternal kindness sent them to the fire of perdition!

But, after all, it is a pleasant piece of humor, to hear the Roman Catholic Priests ridiculing "the endless divisions, and sects of the Protestants; while they laud the *unity* of Holy Mother Church, created and cemented by their *living, speaking Oracle!* What! This coming from the members of the Roman Church;—a Church containing, in her bosom, more divisions, and sects, than all those of Protestants! A Church rent and torn by divisions of the most untractable and irreconcilable kind! Ask you for proof?

Witness the feuds in that day when three rival Popes were mutually putting the sacred ban of Heaven on each other! Witness the divisions and horrid scenes of conflict in the bosom of Holy Mother in the *great Western Schism* which every Roman Catholic historian details. At the death of Pope Gregory XI., two Popes, rivals, were elected by the two ferocious factions; they mutually cursed and excommunicated each other. Alas! where was "the one living speaking oracle!" then! This schism and its evils existed from A. D. 1378 to A. D. 1423. [See Du Puy, *Histoire &c.* and Dupin &c.]

Witness the divisions caused in doctrines by the Augustines, conflicting with other sects! Witness the violent feuds between the Jansenists and the Jesuits in France, which set at defiance the entreaties of the Pope, and even the thunders of the Vatican! Witness the divisions in sentiment, and doctrines, and rites, caused by the Dominicans, so famous for their zeal in burning, better and more virtuous men than themselves; and the different sects of gray friars, and white, and black; and the mendicants! Witness the exasperating feuds between the Franciscans and the Dominicans, touching the *immaculate conception of the Virgin Mary*. The former, stoutly maintaining that she was conceived by her mother, as pure and innocent as Jesus Christ was. And the latter sect, with no less than *Saint Bernard* at their head, insisting that this was a damnable heresy! Witness the eternal wars, in the bosom of Holy Mother, between these unnatural and turbulent sons, the Scotists, and the Thomists! From time immemorial the French and the Flemings have openly opposed and denounced the Pope's supreme dominion in the Church! And in their turn the Popes have dutifully denounced them, and hurled their potent bulls against the refractory Gallikan Church. Witness the terrific feuds and brawls of the Jesuits, the Benedictines, and Dominicans. Witness the *six grand*

heads of controversy in the sixteenth century, which rent the Holy Church in pieces; and which are familiar to every Roman Catholic student of their own histories! The fierce and indomitable Jesuits were pitted against the Jansenists and Dominicans, and Augustines. Sometimes the Jesuits and Dominicans were pitted against each other, as, for instance, on the *doctrines of grace*! At other times, the Jesuits and the Dominicans united on the *efficacy* of Sacraments, opposing all other sects! [See Dr. Courrayer's translation of Paul Sarpi's Council of Trent.]

Witness, moreover, the controversy in Holy Mother Church, in the *sixteenth* century between M. Bains a doctor of Louvain, and his opponents, touching the doctrines which now divide Protestants. Whoever will read carefully the history of the Romish Church, of that age, will see within the very bosom of *Unity* itself, positively, almost all the different sects of Protestants. [I refer to the Roman Catholic reader, in proof of this to the Jesuit, Dominick Colonia's work "*Bibliothèque Janseniste*," &c. published in A. D. 1735.] Witness the violent conflict between the Franciscans and the Pope John XXII. in the fourteenth century! and the fierce contest between the Jesuits, on the one side, and the Augustine doctors, and the University of Louvain, and of Douay! Witness the long and furious controversy between the Molinists of Spain, with the Augustines and Thomists, and which set at defiance Pope Clement VIII. and all his influence, for a long season! Witness the controversy, kindled in France, by Quesnel's New Testament; which was condemned by the famous bull *Unigenitus* of Pope Clement XI.; but which was firmly sustained by the *appellants* of that kingdom, in defiance of the Pope!

In fine, I know scarcely a single century of Holy Mother Church's history, when the bosom of her *Unity* was not a frightful arena of fierce contending Priests, whom no power on earth, fallible or infallible, could compose, till they had exhausted their mutual fury! See the pages of Nicholas de Clemengis; Wessel of Groningen; Cassander, Rayner, and Ferus, Cap. 8. Judic.

As for *UNITY*,—there was *Unity*, Mr. Editor, I do readily admit it,—most striking *Unity* in Holy Mother. There was *unity* in opposing the Spirit of God speaking in the Scriptures, as the only rule and judge. There was *unity* in revering images and relics; and invoking the Saints. There was *unity* in declaring for *seven* sacraments instead of the Bible's *two*. There was *unity* in the belief and *profit* of purgatory: there is perfect *unity* in believing that the Pope has the keys of Heaven; and that he and the Priests will allow no heretic to pass in: and that all

Protestants are heretics! There is perfect *unity* in Mother Church in denying the necessity of regeneration and a new heart, by the Holy Ghost; perfect *unity* in denying that Christ finished his atonement on the cross: on the contrary, that he is continually to be offered up, afresh, for the sins of the quick and the dead (heretics always excepted!) in the unbloody sacrifice of the Mass! There is perfect *unity* in denying the justification of the sinner by the righteousness of Christ alone! There is perfect *unity* in believing that Christ is not the only mediator, that the holy virgin is mediatrix; and "*jure matris jubet filio;*" and by "the rights of a mother commands her son" to hear us. [See the Rosary and Missal. And particularly see the Psalmster of the Blessed Virgin, p. 84 of Bonaventura's works. The edition I consult is that of 1484, Argent: from a Roman Catholic printing press.]

In this Psalter the *Saint*, who is worshipped by every good Catholic, on July 14, has gone over the Psalms, and for *Lord*, &c. has inserted *Our Lady*, or *Holy Mother*, &c. And in one of the chaunts at the end of the psalter, he sets down this "*O mother of God,*" "*jube filio,*" "*command thy son,* &c."

This is a specimen of the true *unity* which characterises the Holy Mother. No other *unity* such as we admit of, is promoted by this "living, speaking Oracle." And it must be obvious to all who have followed me in this discussion, that it is worse than vain, to pause here, to settle this *Rule and Judge*. And I have no doubt that, my learned antagonists, being all men of sound discriminating sense, will cordially acquiesce with me in this opinion. Indeed, I cannot see how any reflecting man, who thinks for himself, and not by proxy, can, for one moment, hesitate on this subject.

Besides sir,—"*Ego et Rex,*"—I and the learned Priests have, already, tried our mutual strength on the floor, at *oral* debate. And they know, as well as I, that we got along, in perfect good humor, and quite successfully, *without stopping to settle the point about the Rule and Judge*. Each one took his own way; as I now respectfully propose to do; and went straight forward like honest men, and skilful controversialists. I mean, therefore, Mr. Editor, with your, and their leave, soon, to pass on to one great and vital point,—say *THE CHURCH*.

I am, sir, your most ob't and humble servant,

W. C. BROWNLEE.

W. Denman, Esq. Editor, &c. &c.

February 6, 1833.

**Reply of Drs. Power and Levins,
TO DR. BROWNLEE.**

No. 1.

Rev. Sir:—The days of chivalry, at least in the field of religious controversy, are not passed. If your weapons be as various as the *topics* introduced into your last letter, we may fitly term you the most redoubtable Knight who has couched a spear since the days of the Lion-hearted Richard. A “CHALLENGE” to the Catholic Prelate and Priests of this city!! This, it is hoped, indicates nerve and intrepidity, not vapid boast and presumption; argument and the “form of sound words,” 2 Tim. i. 13, not idle declamation and petulant phrase;—charity and a sincere desire to elicit truth, not rancorous spirit and the disposition that seeks retreat under subterfuge.

In entering on the present controversy, our object is—we write it sincerely—to elicit truth. Against the rules of courteous intercourse it shall be our endeavour not to offend. From you, reverend sir, a Minister of good education and reputed abilities, those courtesies are expected, which characterise “a moral, sensible, and well-bred man.”

The Roman Catholic and Protestant religion are not merely differences in opinion, they are opposite, and must always mutually counteract each other. If the Catholics are right, *your reformation was not merely superfluous*, but must be stigmatised as a *rebellion* against the powers established by God himself. If you hold the truth, the chief part of Catholic worship is not only erroneous, but idolatrous; an offence against Heaven, instead of a reasonable service. Taking the subject in this point of view, we think it a duty incumbent on every sincere Christian—Prelate or Peasant—to have recourse to every possible means by which truth may be discovered, and to test every point, by investigating the principles upon which each of these Churches claims her authority.

From your letter it is not difficult to infer the form of warfare you would adopt. You have taken a range as extensive as it is indefinite. You are, at once, familiar with almost every controverted point. Genius like to yours, mighty in theological lore, and at home in the very abysses of erudition, may ambition a limitless expanse, but we are content with a space of very narrow dimensions:—our aim is concentration of vision. When

many objects are presented to the view, there is danger of distracting the attention from singleness of scrutiny, and producing that obliquity of perception which you classically term "*squint*." We are of the old School. We lay no claims to the illumination produced by the modern schoolmaster. Hence, it is conceived, the vast field of polemical theology is too extensive to be embraced at one glance; and it is, also, respectfully suggested, that, had you restricted yourself to the single question asked—the *RULE OF FAITH*—much labour, at present superfluous, might have been saved. To establish the *right Rule of Faith* is a point of the utmost importance. The whole system of religion depends upon it. It is its key-stone. To adopt a wrong rule, and to follow a false system of religion are, equivalently, synonymous terms, or, at least, the second is involved in the first. Hence our great surprise at finding so zealous and professing a Christian as Dr. Brownlee, manifesting any reluctance to investigate this point, as tending "to throw a barrier in our way, and prevent our discussion!!" But, reverend sir, though *you*, "a teacher in Israel," will not be stopt at the very threshold of the discussion by any invitation to settle the *Rule of Faith* and the *Judge of Controversy*, you will permit us to "pause here" and examine this point, in the hope that by the grace of God, we may agree, and "stand no longer in the relation of Protestant and Catholic."

You tell us, reverend sir, "That the *only Rule of Faith, and final Judge of Controversy*, with *every* Protestant, is the HOLY SPIRIT, SPEAKING TO US IN THE WRITTEN WORD OF GOD, THE HOLY SCRIPTURES, CONTAINING ALL THE BOOKS OF THE OLD TESTAMENT, AND ALL THE BOOKS OF THE NEW TESTAMENT. In these God spoke to the Church, in Hebrew and in Greek, if there be any thing not so plain at first view, as I wish, I compare parallel passages, and evolve the meaning by all proper means, under the guidance of the fountain of truth, the Spirit of God, who has promised '*to guide us in all truth*,' John xvi. 13."

Having stated your Rule of Faith, reverend sir, you appear to think all difficulty removed, all objections answered, for you say, "I do not mean to be stopt at the very *threshold* of the discussion, by any invitation to *settle the Rule of Faith*, and the *Judge of Controversy*." Do you mean to affirm the Rule of Faith to be of no importance? If of no importance, why state it, if of importance, why shrink from canvassing its truth? If rational, it will pass unscathed through the ordeal of criticism; if not rational, it will be a public good to brand it as an imposture.—When you assert you "will not be stopt at the very *threshold* of the discussion by any invitation to settle the *Rule of Faith*, and

the *Judge of Controversy*," are we to infer, are the members of your creed in the Middle Dutch Church to infer, that the Protestant Rule of Faith is an untenable position, the "baseless fabric of a vision," a specious subterfuge to warp the minds of the unreflecting and cheat them into submission? Should you *refuse* to found your Rule of Faith on argument, will you deem it a trespass against civility to suspect that you cannot maintain this vital point? But, while this is submitted to your most serious consideration, we refer you to the records of history to discover the uses that are made of your *Protestant Rule of Faith* in the early days of Christianity. The Valentinians, Eunomians, and Marcionites, were heretics, and *they* sought a *shelter* under it. It was the final refuge to Maximinus, the Arian Bishop:—it is now the watchword of every Protestant. Does not the coincidence suggest matter for reflection, nay, matter for legitimate deduction. The matter for reflection we leave you to develope, our deduction is, simply, this. Has it ever been known that the *guilty* appeal to a judge where *certain* condemnation awaited them? We believe not. But the abettors of heresy, and heresy involves *guilt*, always appealed to the sentence of the Sacred Scriptures. Why did they appeal? Because the Scriptures, simply as Scriptures, could not give a *living* and *effective* utterance to *their* condemnation, and *this* it is presumed, has been the influencing motive, why the Scriptures have been appealed to by Protestants as *their only* Judge of Controversy.

We beg to inform you, that in our opinion, you wrote without reflection, when you told us, *that as a Protestant*, you "compare parallel passages, and evolve the meaning by all proper means, if there be any thing not so plain at first sight in the Scriptures as you wish." What are we to think, reverend sir, when we find Protestants disagreeing on this fundamental point. Doctor Field, in his Book of the Church, says, "*that neither conference of places, nor the consideration of things precedent or subsequent, or looking into the original, are of any force unless we find the things, which we conceive to be understood, and meant in the places interpreted, to be consequent on the Rule of Faith, and which Rule of Faith must be tried by the general practice of the Church, or the renowned of all ages.*" Here, Sir, is a learned Protestant utterly condemning your *Rule of Faith* and *Judge of Controversy*.

We think it a fair question to ask you, reverend sir, how do you know that the Bible is the Word of God? How do you *know* the books *written* by divine inspiration? Does the Bible contain the *whole* of the Word of God, or does it not? These are fair questions, Dr. Brownlee. For, if it be true that the Scriptures are the *sole rule* of Faith, there ought to be the *most un-*

doubted evidence on these points—presumptive evidence will not do. If there be not positive evidence, there must be an uncertainty, and if there be an uncertainty there must be room for doubt. Now, if this be the case, the Scriptures so far from being a rule of faith will be no rule at all, for, where there is room for doubt, there can be no certainty of faith, and consequently no faith can exist. Where then is this evidence, reverend sir? Undoubtedly it is not in the Bible itself, for no book can give evidence of its own authenticity. Is there any *internal* evidence in the Scriptures? If there be, why does it not flash on the minds of all, and why are there Deists and other unbelievers?—Should you say that the Scriptures were handed down to us through every age in such a manner that no man of reason can doubt of their authenticity, then we will agree with you. But, answer us, by whom have they been handed down? We beg of you to solve this question, for an important argument depends on it. To know those by whom they were handed down is a proper knowledge, for on their credit and faith depends the proof of their authority. The veracity of *their* tradition must be the corner stone of your faith, and it must be believed with *divine faith* before you can believe a word of Scriptures. Again we repeat, *answer* this one plain question, by whom were they handed down?

The rule of faith with *every* Protestant, and the final judge of *controversy*, is, you say, “the Holy Spirit speaking to us in the written word of God the Holy Scriptures; containing all the books of the Old Testament, and all the books of the New Testament.” We presume you admit the Lutherans into the fellowship of *good* Protestants, and that their rule of truth is “*the Holy Spirit*, speaking in the written word of God, the Holy Scriptures.” Now, reverend sir, if we take the Epistle of St. James, to the Lutheran, and ask him if that Epistle be canonical Scripture, he will tell me it *is not*—if we ask his reason for rejecting it—his answer will be that he rejects the Epistle of St. James *on the authority of the Spirit of God*, speaking in the written word of God, *the Holy Scriptures*. Were we to present this *identical Epistle* to you, reverend sir, and put to you the same questions we did to the Lutheran, you would tell us the Epistle of St. James *is* canonical Scripture, and this *you* believe on the *authority* of the Spirit of God, speaking in the Holy Scriptures. Here, then, we find the *Spirit*, telling the Lutheran, that he is to reject a book as uncanonical, and telling the Calvinist that the same book is canonical and divinely inspired. It is not going too far, to say that this spirit of contradiction is a spirit of falsehood, and, is it not blasphemous to say, that such a spirit is the spirit of God.

We know not if Dr. Brownlee ever saw the following confession of the famous Wesley, one of the strictest adherents to the Protestant *Rule of Faith and Judge of Controversy*: we shall give it, as one of the most perfect developements of the practical consequences of *this rule*.—"I am not afraid to lay open to you, said the reverend enthusiast, what have been the inmost thoughts of my heart. I have thought that I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God, just hovering over the great gulph, till a few moments hence, I am no more seen. I drop into an unchangeable eternity! I want to know one thing—the way to Heaven—how to land safe on that happy shore—God himself has condescended to teach the way—for this very reason he came from Heaven. He hath written it down in a book, O give me that book—at any price give me the book of God! I have it—*here is knowledge enough for me*. Let me be *homo unius libri*. Here then I am far from the busy ways of men—I sit down alone, only God is here. In his presence I often read his book, for this is to find the way to Heaven. Is there a *doubt* concerning the meaning of what I read? Does any thing appear *dark*, and *intricate*? I lift up my heart to the Father of lights—Lord is it not thy word? *If any man lack wisdom let him ask of God!—Thou givest liberally and upbraidest not*. Thou hast said, *if any be willing to do thy will he shall know*. I am willing to do. Let me know thy will. I then search and consider *parallel* passages of Scripture *comparing spiritual things with spiritual*. I meditate thereon with all the earnestness and attention of which my mind is capable. If any *doubt* still remains, I *consult* those who are experienced in the things of God; and *then* the *Scriptures*, whereby being dead, they yet speak. And what I *thus* learn that I teach. Here Rev. sir, we have your Rule of Faith and Judge of Controversies aptly expressed in the above much admired passage;—it also contains its own refutation.—The Methodist reformer first asserts, that in the Bible there is knowledge *enough* for him, that he wants no other book, yet almost in the same instant, he is forced to confess that there is *not* knowledge enough in the Bible, for, after praying, searching, meditating, *comparing* texts with texts, he tells us that he consulted the experience of living witnesses, and the writings of the dead, for knowledge in *dark* and *intricate* passages, where Scripture alone could not remove his doubts,—and then concludes, that, what he thus learned, not from *the Bible only*, but from the testimony of *dead* and *living* witnesses in addition to it, *that he taught*. But did he succeed, even with those helps to remove all his *doubts* concerning the way to Heaven, which it was his object to find for himself and then

show others? Let him speak for himself. "I have set down in the following sermons," says he, "what I find in the Bible concerning the way to Heaven.—But some may say I have *mistaken* the way myself, although I take it upon me to teach it to others—IT IS VERY POSSIBLE THAT I HAVE!!! Wesley owns then, it was very possible he had mistaken the way to Heaven, though under the guidance of the *Spirit of God*, speaking in the Holy Scriptures. You, sir, must express a similar admission if as candid as the Methodist founder. You have nothing but your own private judgment which can never give an *infallible* assurance to your followers, that you are not leading them astray. Hence we Catholics conclude, and strictly and fairly, that the Protestant Rule of Faith is false, and that Scripture interpreted by *every* man, is not the means which Christ has established to show us the way to Heaven, and to make us "land *SAFE* on that happy shore."

We earnestly solicit your attention, Dr. Brownlee, to the observations now submitted to your consideration—Meet the question fairly and honestly as a logician, as a theologian—*prove* your Rule of Faith. It is, and *must* be the key-stone of your religious system. If you shrink from it, a reflecting public—the members of the Middle Dutch Church, will attribute your conduct to reason unworthy of a watchman on the turrets of Zion. As for ourselves we mean to sift this point thoroughly. We ask for argument,—cool, logical and theological argument. No declamation—no appeal to the prejudices or passions of your followers. We in the spirit of charity, tender you a few words of advice.

When comparing "*paralell passages*" in order "to evolve the meaning of the Scriptures under the guidance of the fountain of truth" do not forget the simile *de cauda equina*, (mare's tail) so quaintly applied by old Donne, "Sentences in scripture like hairs in horses tails, concur in one root of beauty and strength, but being plucked out one by one serve only as springs and snares. See Edinb. Rev. 1831, article *Evangelical School*."

That you and our readers may know what we require, our demand is this: Tell us how you know the Bible to be the word of God? How do you know which books were written by divine inspiration? Does the Bible contain the whole of the word of God, or does it not? When these questions are duly answered, the other topics of your letter will receive the considerations they merit, from your very obedient servants,

JOHN POWER,
THOMAS C. LEVINS.

New York, February 12th, 1833.

DR. F. VARELA'S LETTER

TO DR. BROWNLEE.

REV. SIR:—No doubt you have missed my signature in the answer to your article, *on declining to enter into the investigation of the Rule of Faith*, with your opponents leave (which I am very glad they have not granted,) and that you may not think that I disagree with my learned companions on point of doctrine, or in the way of explaining it; or that there is any misunderstanding between us: *I* take this opportunity to state that *I* approve whatever they said, and in the way they said it; and that *I* would have signed the article had *I* seen it before it was printed. The duties of our ministry and some other circumstances made it rather inconvenient for us to meet, and my friends through point of delicacy did not put my name to their article. However, as *I* do not see any necessity of joining them, either of them being quite sufficient to defend our cause, *I* leave them with you on the field of controversy. Now by way of *farewell*, allow me to submit to your consideration the memorandum that *I* made when *I* thought to take part in the discussion, hoping that you will excuse the want of order as *I* do not intend to write a regular article.

QUERIES.

1. Where in the Scriptures do you find that the Scriptures are the only rule of faith? Do you establish this rule without Scripture? Then it is *unscriptural*. Take care.

2. From what Scriptures, were the Scriptures believed, when they were first written?

3. Not the Scripture but its *interpretation* from the different creeds of different Protestant sects. Hence these interpretations are *real articles of faith*. Now what Scripture have Protestants for these interpretations? Where are they openly expressed? You then believe articles of faith not expressed in the Scripture.

4. If the Scripture be so plain, why do Protestants explain it? why do you preach? *I* advise you dear sir, to spare yourself the trouble—give the Scriptures to your congregation, and stay at home.

5. You establish as a rule of your faith that the Scriptures must be understood and observed according to private interpretation, and not precisely according to the judgment of the Church. Where is any such thing said in the Scriptures? Your very rule is *unscriptural*. Look out.

6. Why did not Luther and Melancton on one side, and Calvin and Zuinglius on the other, agree upon the meaning of these plain words—*This is my body?* Who have the *spirit*?

7. You know, dear sir, the *multitude* of Bibles that Protestants have given to the world, contrary to each other, on the most essential points, *according to their own doctors*. Pray tell me, which of them is your *rule of faith*, and if you point out any of them, pray let me know did you ascertain that this and not any of the others, is the infallible rule of faith? *I* wrote a pamphlet entitled the THREE BIBLES, proving that Protestants actually give three different Bibles to the people of New York. You found the facts so evidently proved, that you did not make any defence, but you (or your friend Mr. Bourne,) issued in the Protestant a complete *Phillipic* against the Managers of the Bible Society.—But *I* let you know that there are no three Bibles, but four Bibles *actually* sold by your people, for the German Bible sold by the society is still different from all the rest. Now point out your rule of faith, before you commence your dispute with my learned friends. You may have your choice.

8. Why do not Episcopalians agree with Baptists, and you Presbyterians with either of them on the point of baptism? Is not the Scripture very plain? In one of our *verbal* discussions, held at Clinton Hall, *I* called upon your friends the ministers of different persuasions (and *I* am sorry you were not present,) to come forward and to state that they agree on *essential points*, and *I* beg leave to copy the last part of my speech, which yourself printed in your *Protestant*. “Gentlemen,” said *I*, “you are convinced, you do not agree in the most *essential points*. Now this question must be decided in presence of this audience. *I* am ready, with all the Priests here present, to take our oath upon this Bible, that we agree exactly upon these points, and upon every point of the Catholic faith. Now come forward and do the same—*I* am sure you will not dare, because this audience that knows the contrary, would despise you for your perjury. The answer is a profound silence; the question is decided!” Indeed, reverend sir, the question was decided in a very public, solemn, and fair manner. Their *rule of faith* could not bring them to the unity of doctrine, their *spirit* did not inspire them, and the Scriptures were not so plain as they pretended. However *I* give you a chance to make all right. Let the Protestant Bishop and any respectable Baptist Minister, such as M^cClay and yourself on the side of the Presbyterians, give out under your signatures, either *that the point of Baptism is of no consequence*, or *that you agree upon it*. There is no doubt but you will do it, *ad calendas græcas*.

9. Can the law be the judge, who applies it? Are not the Scriptures the law? Can they be the judge?

10. *Private spirit is fallible*, can it be the judge of an infallible faith?

11. *Private spirit* is unknown but to him who possesses it; can it be the *known* rule of faith that will gather men in one infallible faith and religion.

12. The *spirit* is your key to open the mysteries of the Scriptures, but what sign have you to distinguish the *true* from the *evil* spirit?—Sincere prayers?—All the sects of Christianity, and I may say all the religions, pray fervently and sincerely.—The satisfaction or pleasure of your mind? In every religion it is experienced. Constancy in religious feelings? We the wicked papists, beat you all. But *I* remember that you did express your wish for signs on our part,—have you any on your *own*?

The only sign we are informed of by *Bolseus* (protestatu Heron Bol.) is that performed on the poor *Brulleus* by Calvin, who in order to prove his doctrine, agreed with the unfortunate man, that he would pretend to be dead, and his wife would cry, as she did, bitterly. Then the Holy Calvin came and invoked God to prove by the resurrection of that man, that he was authorised to teach; and indeed his prayers were heard against him, for the man was found *actually dead*, and the widow, confessing her crime, almost tore Calvin to pieces. We heard also of an attempt made by Luther to restore the poor William Nisenum, who was drowned, and *Staphylus* who was witness, states, that Luther after many very mysterious prayers, made in company with his disciples, left the man, *dead* as he was, because God did not hear him. At any rate, you have no signs to show, and therefore you have no right to require them from us, much less, when you establish the doctrine that the *time of miracle is passed*.

13. How can you prove a man to be a heretic, if he has the same rule of faith with you, and the same right to apply it?—Then no *heretics*. But the Scriptures say that there are *heretics*.

14. Can any man learn by himself from the Scriptures every essential point of faith without any fear of error? Then your ministry is only to teach the *unessentials*. Then it is an *unessential ministry*. Then it is nothing, and this *I* firmly believe.

Quotations from the Fathers of the Reformation, and their eminent disciples.

I beg of you, Rev. Sir, to compare the following text with your article, and see whether you agree on the *rule of faith* with your leaders, although on this subject you got enough in the answer given by my learned fellow clergymen.

LUTHER.—We cannot be sure whether any man has or has not the true spirit of God.

I do not presume to have done what no learned and holy man ever did or could do; that is, to understand and explain the Psalms in all their parts, and in their *real sense*. I know that it is an *impudent temerity* to assert that any man can understand *a single book* of the scriptures in all its parts.”—[Præt. in Ps.]

He thus wrote to *Pelicanus*. “If you have not printed the 11th Ps. I beg of you to leave out the 11th verse, and the three following. You may observe how *grossly* I have been mistaken in the proper meaning of the words.” [ib.] Remark that Luther proceeded according to the explanation he afterwards reprov’d, and gave it as inspired to him from Heaven. “Leave out what *I dreamed* upon 26 verses of the 13th Ps.”

Speaking of the Zuinglians, (they are your cousins, sir,) says Luther,—I scarce ever read of a more deformed heresy, which presently in the beginning was divided into so many heads, such a number of sects, not one like another, and such a variety of disagreeing of opinions.” [Tom. 6. p. 380.] Surely by applying your rule of faith.

“If the world lasts long, it will be necessary, on account of the opposite interpretations of the scriptures, to admit the *decrees of the Councils as our refuge*.” Remark the ultimate rule of faith. [Lib. i. cont. Zuing. et Cecotamp.]

CALVIN.—“I confess that as a prophecy is not given by private spirit, in like manner it is not becoming to bring it to any private sense. [“Ad. sess. 4. Con. Frid.]

KEANITIUS.—“God has placed in the Church the gift of interpretation, which as the rest of gifts, is not granted to every man.” [In Ex. 4. sess. Con. Frid.]

CENTURIATORES.—The Apostles judged that scriptures could not be understood without the spirit and the interpreter.” [Cent. lib. 2. c. 4.]

MELANCTON.—“We believe the Church as a witness, and *undoubtedly* as a *Doctor*. It is a great ignorance to dream that the Church was before the word of God—men were called, and regenerated by the word of God from the beginning of the world. It is ridiculous to pretend that the Church has more authority than the Gospel, because she was before the Gospel, as if the Gospel did not exist until it was written.” Here Melancton trying to answer our argument confirms our doctrine. The word of God was from the beginning kept by men without being written. The Gospel is not the book but the doctrine, either written or propagated by word, that is, by *tradition*, and the Church is the unexceptionable witness and *Doctor*. Compare this doctrine with your rule of faith.

“The Church has the greatest *authority*. She is called the people of God, and she has the promise that Christ will *never abandon her*. Therefore every man of good sense must be moved by the authority of the Church.” (ib.)

“By canons we understand the *dogmatical decrees* against the heretics, such as those of the Council of Nice. Speaking of such canons, we properly can say, that it is in vain to keep the Gospel, if they be not kept. The Councils do not form any new articles of faith, but they restore to the Church the articles of faith contained in the Scriptures, and *deformed* by the heretics.” (ibid.) Pray, Dr. Brownlee, tell us who is the judge to decide and point out the meaning of the Scriptures, according to Melancton. Poor Melancton!! He certainly was nothing but a coward Catholic, who through human respect and fear became a profound Lutheran. *Christeus* tells us his *uncasiness* and *doubts*, (tom. 6. page 522.) and *Wolfgangus* (concoino de mat.) states that Melancton wrote to a nobleman by the name of Velbergk, advising him to remain in the *Catholic Communion*. Although he professed to follow your rule of faith, he could not calm his conscience, and in his writings, he often betrays his cause.

ŒCOLAMPADIUS.—*Selnecerus* tells us that Œcolampadius being dangerously ill, thus prayed:—“O Jesus Christ, let me know the truth! Let me know whether *I* have taught the true doctrine on your Holy Supper.” (Seln. part 1. com. in Ps. fol. 215.) You see, Sir, that *your rule of faith* could not produce it, and the unfortunate Œcolampadius taught, what he was not sure of, and in moments of danger, the truth came out. What faith could he have, being guided by a fallible rule! Now Dr. Brownlee, I must be candid, you are in the *same case*. You are learned enough to know that *divine faith* must be *infallible*, that your *fallible rule* cannot give it; and that your faith is *human faith*, the same as any other *human opinion*.

I have yet a great stock in my *memorandum*, but I am afraid that my communication will not be inserted if it be too long, Farewell, Dr. Brownlee—I leave you in good hands, and as to me, whether you believe me or not, *I* profess to be,

Respectfully, your affectionate,

FELIX VARELA.

Reply of Rev. Dr. Brownlee,

TO DR. VARELA.

REV. SIR:—The *unique* letter which you did me the honour of addressing to me, in last Saturday's paper, would, to me, have

been *amusing*, had it not been for the spirit of uncompromising DEISM,—pardon me,—which is interwoven out and out, in it!

What *amused* me was the manner of your *retreat* from the present discussion,—after you had signed your pledge to stand by your Rev. Brethren. I knew that my kind-hearted neighbour, Dr. Varela, was an antiquarian and a classic scholar. And he has shown it: he has been studying the *antiquated* PARTHIAN character. These ancient worthies, when they saw the enemy, would retreat at full gallop; but in their retreat they always discharged a shot or two, with their bows and arrows. Even so friend Varela, *Parthian like*, retreats; but fires off an EPISTLE from his retreat among the bushes, before he gives me his “farewell,” and “leaves me in good hands!”

But, Sir, you should not have retreated, you should have remained firm to your pledge. It is true, I am aware, *you* could not digest such *letters* as the other two Priests are placing in the Truth Teller. But still you were pledged; and should not retreat, even though *you would sooner have consented to have your hand taken off, than sign such letters!*

But, it is painful to see a gentleman of your age and experience, advocating the leading principle of DEISM! Yes, Dr. Varela, *Thomas Paine* and David Hume would have acceded to, and applauded your sentiments against the Holy Bible as being *unfit and too imperfect to be the rule of faith!* I appeal to the Christian community to say, whether on a review of your letter, it is not obviously the spirit of infidelity that you advocate. I beg to give a brief reply to your queries.

1st. You ask, “Where in Scriptures do you find that the Scriptures are the only Rule of Faith?” [I have already shown this in my *two letters*.] See Psalms 19. Prov. 30. 5. 6. Isaiah 8. 19. 20. 2d Tim. 3. 16. 17. Rev. 22. 18. 19. &c.

2nd. “From what scriptures, were the scriptures believed, when they were first written?” I reply,—can these be the words of a professed christian? Do you then not know how to reason with a deist in defence of the Holy Bible? Do you not know that the Scriptures were believed by the people of God, on the evidence which the inspired prophet or apostle produced, to establish his commission from heaven? His miracles and predictions showed that God sent him; and then, his words and his writings were believed to be from God. Do you not know that the Scriptures are believed on account of their *external* evidence as well as their *internal* evidence? I am aware of the radical error under which you, and all the Catholic Priests labour; it is this,—you believe *that the Bible has no evidence and no authority, but just that which the Pope and the Romish Church choose to give it!* You will not allow even GOD HIMSELF to speak to us,

and all men, but just as the POPE PLEASES. This is the FUNDAMENTAL error of the Romish Church! But the world is now too enlightened to submit to this!

3d. "Not the scriptures but its *interpretation* form the different creeds of the different Protestants, &c.—To all this I reply that God speaks in the scriptures *plainly and clearly*; and true christians in the Church of God, take up this meaning without difficulty. And we prove our creed amply from the texts of Scripture. Look into the confessions and creeds of the TRUE CHURCH of Christ, and you will see this *infallibly*: for you cannot mistake it.

4th. "If the Scriptures be so plain, why do you Protestants explain them? Why do you preach? &c." In reply I ask you, *Do you or do you not believe* that the spirit of God inspired men to write the Scripture? *If you do not*, you are a DEIST!—*If you do*,—then you admit that God the Spirit, speaks *to us in* the Scriptures. And here, then, you charge the Holy One, with speaking *obscurely and not plainly*, and in a manner *not to be understood by the people*! I assure you, sir, this doctrine of yours would be applauded by Owen and Fanny Wright, in the Hall of Science! I retort on you, your own words my friend Varela, "Take care!" "Look out!" I assure you that men have been burnt at an AUTO DA FE, in Spain, for "errors," infinitely less than this. "Look out" for a visit from the "Holy fathers of the Inquisition." But, there is one comfort, my friend, and I congratulate *you* we never will permit them to burn you, in this happy land!

5th. "The rule of your faith is, that the Scriptures must be understood and observed according to *private* judgment; and not precisely according to the judgment of the Church, &c." I reply, that it is a mortifying thing to see a learned Priest playing off such palpable proofs of his being utterly unacquainted with the opinions and dogmas of Protestants.—I humbly exhort you to remember the valuable proverb, *that before we speak, or write on a subject, we should know something about it*! You ought to know 1st, that what you state here is not true.—The Protestant Churches do not so understand the Scriptures. 2d. By the Reformation, we regained from ghostly tyranny, the rights of conscience and private judgment. We think and judge for ourselves; we do it not *by proxy*. But you carry the consciences and judgments of your flock in your pocket; and will leave them in purgatory, if they dare to *read* the Bible and *think* for themselves!—3d. you ought to know that not *private* individuals, but the Pastors and Elders in the Church met in Councils, to draw up and publish our creeds and confessions; and bring copious proofs of them from the Scriptures. Thus the Spirit of God speaks to us in the scrip-

tures; and we declare, as a Church, how we understand God's true, plain, and clear word.

Your Church has been long guilty of perverting a text of St. Peter, in 2 epistle, ch. 1. 20. 21.—St. Peter says, “No PROPHECY of the Scripture is of any *private* interpretation, &c.” He is speaking of “PROPHECY,” and of that ALONE. But your sect has for ever committed this singular blunder, and read it thus,—“No SCRIPTURE is of any private interpretation.” I call on you as an honest man, to put an end to this scandalous imposition so long practiced upon the Roman Catholic laymen. If you do not, let the public judge between us.

6th. “Why do your Reformers differ about “*this is my body? &c.*” I have replied to this and shown your radical error, in this mode of your conducting an argument, in my second letter. Dr. Varela, you surely, know that an “infallible Rule and Judge,” do not secure the infallibility of all men who use it? Are you infallible, because the Pope is your head and keeps your conscience? Are all the Catholics in New York *infallible*, because the Pope and the Holy Mother are infallible? It would be a glorious time for New-York, if they were! ‘Take care!’ ‘Look out!’ For your own *infallible* rule does not keep out divisions, errors and heresies from “Holy Mother” herself!

7th. You assail us about the various and different translations of the Bible in Protestant countries.—[See Dr. V's. seventh query.] I reply that each nation has its own tongue and idiom; and hence there may be shades of difference in the expression. But not one doctrine,—not one idea is altered, or perverted by any of all these translations. Besides, Dr. Varela, you ought to know that the *Hebrew* and the *Greek* are the *infallible standards* and the last resort in all disputed translations. But, sir, it is amazing to hear you attack our translations; or any of your Church—when the “infallible Council of Trent,” has sanctioned the *Latin Vulgate* as the *only* one to be used, and every Hebrew and Greek scholar in Christendom knows that the *Vulgate* is THE VERY WORST OF THE WORST TRANSLATIONS! And no scholar will risk his reputation in denying this!

8th. Here you expatiate, as usual, on the differences and divisions of the Protestants. I have replied *twice* to this already. This is the *stereotype* declamation of the Priests, in “Holy Mother.” Without this morsel, you could not get along. Doctor Power has preached his sermon on this, *a thousand and one times!* And he gave a new edition of it, in *every* speech in our Protestant Association, when he honored us with his presence. But, I repeat it, this comes with the worst grace from a Roman Catholic. For every *one* error and division among Protestants, there

are *ten* errors, divisions, and heresies, in the very bosom of UNITY herself. I mean in the Romish Church, and you know it. I ask you, sir, are you a Jansenist? Or a Jesuit? A Dominican? Or a Franciscan? Is your infallible Rule in the Pope? Or is it in a Council? Or in the Pope and Council? Or in the "Holy Church?" Here is a fatal division of *four* sects, within your Church, touching this first essential doctrine! To which of all these sects do you belong? And finally, if you have got INFALLIBILITY, somewhere, why does it not come out and settle these brawls and heresies in your "Holy, one, undivided church?"

9th. "Can the law be the judge? Who applies it? Are the Scriptures the law? Can they be the judge?" I reply, again, the Scriptures are the law and rule; and the Holy Ghost, speaking to us in them, is the Judge. Sit down at Christ's feet Dr. Varela, and listen, and receive the law and the rule. But, if you did so,—what a havoc of destruction, you must then make of your old *oral* traditions and rotten councils; and Pope and Cardinals, and all must go! And even "the idols must be thrown to the moles and the bats!" Alas! unassisted human nature can never make such a sacrifice.

10th. "*Private spirit* is fallible, can it be the judge of an infallible faith?" I reply, that you misrepresent us; The Holy Spirit speaks to us infallibly true. And *we can take up his holy mind and will, more readily, and easily, than your Priests can take up the mind and will of the infallible and divided Popes or Councils!!* I ask you a question here;—How many FALLIBLES in a Pope and Council will go to make up one *infallible*?—Solve this problem, before the Christian public. If you can, in your own behalf, you will work a miracle.

11th. This query of yours is unintelligible;—perhaps it is the printer's fault. I can only say here, that no Protestant affirms that "*private spirit*" is the rule of faith. We exercise the right of private judgment in reading God's word.

12th. This has been answered again and again by me. See my letters.

13th. I reply, it is easy to find out who is a HERETIC. For instance, the Bible says,—that *he* is a *heretic* who makes a man, St. Peter, for instance, the foundation of the Church, instead of Christ! *He* is a *heretic* who makes a man the head of the Church Christ! *He* is a *heretic* who bows down to stocks and stones, and prays to dead men and women! *He* is a *heretic* who believes that purgatory, and not Christ's blood, purges away our sins! *He* is a *heretic* who MAKES A GOD, prays to him,—and then EATS HIM UP! The Bible tells us this plainly; and then, by witnessses we can prove that a man holds to and believes these ex-

travagancies; and then we can, in a Church Court, convict him, as readily as we do a murderer, in a criminal court. I hope I have fairly answered you.

14th. "Can any man learn by himself, from the Scriptures every essential point of faith, without any fear of error?" I answer, yes; he can learn, without error, all that CHRIST has revealed, for our salvation. But he can find none of all the *essential* doctrines of the Roman Catholic Church. For the Bible never contained them, and Christ never taught them. Finally, I reply in the words of St. Paul. See 2 Tim. iii. 16. "All Scripture is given by inspiration of God, and is profitable for *doctrine, &c., and that the man of God may be perfect, thoroughly furnished to all good works.*"

But I must close. Mr. Bourne claims you as his opponent; and he will pay his respects to what I have been compelled to omit. Farewell, Dr. Varela, "I leave you in good hands." May God bless you, and save you by his grace.

Yours very truly and respectfully,

W. C. BROWNLEE.

The Rev. Dr. Varela.

Dr. Brownlee's Letter, No. 2.

TO DRS. POWER & LEVINS.

ON THE RULE OF FAITH.

You begin your letter, gentlemen, with an expression of amazement at my "chivalrous" daring in "challenging Prelate and Priest," to this discussion. The very chivalry of "the Lion-hearted Richard" himself, excites less amazement than this venturesome daring of mine! Challenge four men led and shielded by "infallibility" itself! And all of them, moreover, sharing in the blessings of the same "infallibility!" But in the hurry of writing, you forget the feelings of a Protestant. In his estimation, "prelate and priest" are creatures of mere human fiction,—rather harmless than otherwise, among "lion-hearted" republicans. And the ghostly claims of "infallibles," sound in his ears, like the "vapid" bravadoes of the antiquated heroes of the Castle of Otranto.

The fact is, and you know it, gentlemen, I was goaded and driven into this controversy by your own partizans. And, therefore, my claims are too humble, in this matter, to be decorated with the honours of "chivalry." I return them with all humility to their rightful owners.

Your letter is written, gentlemen, in a hurried manner. And I have reason to complain of it: for you have fairly mistaken my meaning as to "*the settling*" the point of the Rule and Judge of

truth. The public who read our letters know, that I simply alleged that there could be no use in stopping at the threshold of the debate, until we,—that is, you and I,—Catholic and Protestant, should *come together* on this point. For the truth is, we never can “settle it,” in this sense. This creates the abyss which lies between us. Of course, if we stopt here, until we should thus settle the matter, we should be constrained to stop *for ever* here. Hence my fear was, that a plea might be thence set up, to sound a retreat, and retire with the honours of war. I state it distinctly, that my only object, in those remarks, was to make sure the continuance of our discussion.

Gentlemen, I never said, or even hinted that the question touching “*the Rule*” was of small moment. I deem it of infinite importance. I have not declined the discussion of it. Nay, gentlemen, pardon me, I have discussed it,—though briefly, in my *first* letter: yes, and *settled* it too, in the only sense, so far as I can see, in which we can settle it. That is, I have distinctly laid down the Protestant Rule, and shown out of the Holy Bible, that it is the *Holy Spirit speaking to us in the written word*. And I have also stated, fairly, your Rule, namely,—the scriptures, the apocrypha, and *oral* traditions, explained by a living, infallible oracle. This was, as I did conceive, going as far as we ought to go at the entrance of our discussion. I was willing to take it up in its *proper* place if you pleased. And, gentlemen, I did really think that you would, yourselves, have preferred the discussion of it, after we had discussed the subject of the “infallible church.” It was natural, *first* to seek out this said “*infallible Church*,” and, *then*, to seek out in her, this said “*infallible Rule and Judge*.” And, gentlemen, are you not aware that this is the order, which was pursued by your “infallible Council of Trent?” [See Sess. 3 and 4.]

But I am not tenacious: I yield to courtesy: *qua via ducit sequar*. Since you insist on it, that the Rule shall be discussed first, even so be it: only let none of us propose a retreat.

The point fairly at issue between the Protestant and Roman Catholic churches on the Rule of Faith and Judge of Controversy, is this:—*Both of us*, in the first place, *admit that there is an infallible rule of faith, established by Christ, to guide us in matters of faith, and decisions of controversy in religion*. But, in the second place, we differ, *toto cælo*, as to what that Rule is.

First:—The Protestant Church declares that the only Rule of faith and Judge of controversy, is *the Holy Spirit speaking to us in the written word of the Old and New Testaments*; and teaching us every thing necessary to be known and believed, in order to our glorifying God and enjoying him forever.

Second :—The Roman Catholic Church declares, that the only Rule is the Scriptures in the old Latin or Vulgate translation, *only* :—[not the Hebrew and Greek of the Holy Ghost,] together with the books of Apocrypha; and *oral* traditions of the fathers; and all these are to be “infallibly” explained by a living, speaking, “infallible oracle and Judge:” who is, 1st, according to one sect in Holy Mother Church, said to be the *Pope*: 2d, by another sect, in her, *a council*: 3d, by another sect in her, *the pope and council*: 4th, by another sect in her, the holy mother church,—meaning the pope and his clergy. Such is the singular discordance of sentiments, in the very bosom of “*unity and infallibility*” touching this vitally essential point, namely “the infallible Judge.” And this, by the way, explains the phenomena, in the mode of pursuing their argument, both by my opponents and by Mr. Hughes of Philadelphia. They make a vapouring demonstration, and a threatening air of assault upon “the poor offending Bible,” the Protestant’s Rule, in order to hide the weakness of their own system. This is the *open flank* of our assailants. They labour to raise a cloud of smoke and dust, around the truth, and then to escape in the dark.

Here we have, at one view, the two great dividing sentiments. Protestants, with humble veneration, receive the *Holy Ghost* speaking in the written word, as *their only Rule and Judge*; and they know, and are sure, that HE speaks to them as plainly, and intelligibly, as a beloved father does, in a letter to his dear child.—choosing to express his mind and will in the plainest and simplest terms. On the contrary, the Roman Catholic church’s Rule is the Pope, or council, or both, or Holy Mother. They are not agreed here. But they are agreed in this, that it shall *not* be the Holy Spirit speaking in the scriptures: and that HE shall have a rival, and an opponent in HIS own house. And now, let the Christian public decide whether we as rational beings, shall listen to God our Maker, speaking to us; or to an “infallible Judge,” composed of one or more *fallible human beings*! And these, moreover, not very holy, or very virtuous men: Nay they are men of the most presumptuous arrogance and pontifical pride! Did men reason, and draw their information from the pure fountains of truth, and not believe, simply, by *proxy*, this controversy might be settled in a few minutes. Let us examine each of these, in their order.—

1 The Protestant Rule and Judge.—Suppose I say to Dr. Power, here is a point to be settled; who shall tell us what this Rule is? To whom shall we go?” Shall I go with you to your “infallible Rule?” Or will you go with me to the holy scriptures, and hear the spirit of God speaking infallibly to us?

We cannot go to your *infallible Rule*." This is the very subject of inquiry; you have not yet found this infallible rule; this is the point in debate. We can go to the holy scripture; for you do positively admit them to be *authentic and inspired*. *If you do not, you are Deists*. I repeat it gentlemen, if you question the divine inspiration of the Bible, **YOU ARE DEISTS!** If you do question it as such, and place yourselves by Paine and Hume, then *I* am prepared to meet you with arguments, on the *external* and *internal* evidence of their inspiration. This, however, would be a shifting of the ground. But if you do admit their divine inspiration as the Council of Trent does—then, here we have found the *infallible Rule*. For the same evidence which establishes their divine inspiration, does also establish the *fact* of their *infallibility*. God speaking to us, speaks infallibly the truth. Now we have first, only to open their pages and listen with profound reverence, to God speaking to us, Psalm 19. Here the law of God is declared to be "perfect;" it is "true;" it is "right;" it is "pure." Isaiah viii. 19 20. "Should not a people seek unto their God? for the living unto the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Here those are reprov'd as going away from God, even going "to the dead," on behalf of the living, who go to any human bar or judge, for the rule of truth. Again, Prov. xxx. 6. "Add thou not unto his words, lest he reprove thee, and *thou be found a liar!*" 2 Tim. iii. 16. "All Scripture is given by inspiration of God and is profitable, &c. that the man of God may be *perfect, thoroughly furnished unto all good works*." Here "the perfect" word of the Lord makes the man of God perfect, and *thoroughly* furnished to *all* good works. No language can more plainly declare this Rule and Judge *infallible*. And, finally, read in Rev. xxii. 18, 19. the tremendous maledictions of Almighty God, on all those who "*add to,*" and who "*take away from*" God's written word.

Here, then, we have the mind and will of God most plainly spoken: obscurity and weakness, and inefficacy, are *not* in the word of God. Who will challenge the Almighty and say to him, thou speakest obscurely, and weakly, and inefficiently? Who will venture on such blasphemy before the Christian public? If you think so, say it. We challenge you to come out against the Bible: call it *imperfect*: call it *a failure*. Set up the Pope against God. Let us have no "cavils," no "subterfuges." Bring out your accusations against the *Holy Spirit*. Tell the public that the Pope and his clergy, or Holy Mother alone, it is, and not God's blessed word, that "converts," that makes us "perfect," that furnishes us thoroughly to all good works! I know that you

say this in your books: this is the very basis of your argument when you go to establish your living infallible Judge!—We have another argument.

2d. The Holy Scriptures are God's law; and our Lord's *last will and testament*: (Kaine Diatheke.) Now, what shall be done to a man who forges a new law, and foists it into the code? What shall be done to the man who forges, or adds to, or alters a man's last will and testament, to promote his own gain? What "*sorer punishment*," gentlemen, awaits the man, council, or pope, who with fearful daring, under the very eye of the Almighty, adds to, forges, and alters God's law; and our Lord's last will and testament? I appeal to the Christian public, on this point.

3d. I shall, in argument, lay before you, and the community, the following chain of reasons and maxims. *God is the only lord of the conscience*. Will any man deny this, and put his conscience in the keeping of Pope or Priest, who pledges himself, in a manner similar to the case of the Duke of Brunswick?—The Priests were, by a solemn bargain, "to be damned in the old Duke's stead, *if he should happen to be damned for becoming a Roman Catholic*!" Again, God alone can dictate to the conscience, and prescribe our creed and true form of worship. If the proudest Pope who ever set foot on neck of King or Emperor, should rise up and dictate these, he would be that man of sin, "sitting in the temple of God" doing God's work, by a shocking usurpation! Besides, God *only can* make known his will. He employed rational instruments to deliver his messages. God never required belief *without evidence*. He always vouchsafed sufficient evidence, when he did send a prophet or apostle: that evidence was exhibited by miracles, prophecies, and tongues.—When any presented claims to inspiration, or to give an infallible rule, the Church, by her Lord's command, required the necessary evidence. *Try the spirits, whether they be of God*. The Church still, must have recourse to the same mode of trying those who pretend to divine claims. If we believe without evidence, we yield ourselves a prey to imposture. If any man or society of men, now claims to be *infallible*, then they have, from God, the usual evidence, of miracles, prophecy, and tongues. If they want these, they are knaves and impostors, and servants of the Devil! "Holy Mother" has actually set up these claims: she deliberately says that God speaking in the Scriptures neither is nor can be the infallible rule: *but she herself is it*. This claim she sets up, without producing any of the necessary evidence; hence, if there be truth in the Bible, she does act the knave and impostor! And, of course, you know whence she gets her commission to do so.

I shall devote the rest of this letter to examine your invective against the *infallible Rule of the Holy Spirit speaking in the inspired writings*. Every error and heresy has its weak side. Your reasoning betrays this palpably. The radical error, gentlemen, in your argument is this: *you mistake the nature of the evidence* by which this point is to be established. You say the Bible cannot prove its own authenticity: and therefore it cannot be the Rule of Faith. This is a complete instance of that crafty logic, called *shifting the question, when it cannot be met!* The force of your argument is this—*because a thing does not perform that, which it was not designed to do, therefore, it is not fit for the thing for which God made it!* No book proves its own authenticity; we seek not on the pages of the Bible for the proof of its authenticity. *Internal* evidence, gentlemen, you ought to know, is not *external* evidence. We prove the Bible's authenticity by the evidence of antiquity. The *Jews* give their testimony to the Hebrew Bible's authenticity; the primitive Christians of the *Waldenses* and *Albigenses*, who have an unbroken succession of pastors from the Apostolic times, give their testimony to it, by the tradition of the apostolic evidence: the many tribes of heretics and schismatics do give their historical testimony to the genuine and authentic books of the Bible; the Roman Catholic Church gives its testimony to it historically. Thus friends and foes bear their historical testimony. Then, we moreover, have the evidence of miracles testified to, the evidence of prophecy in these books fulfilled and now fulfilling. Thus, we prove the authenticity of the Scriptures by *external* evidence; and, finally, by *internal* evidence. [See Horne's Introduction, vol. 1. and all the works on the inspired Canon of Scripture.]

And this evidence being complete,—the perfect evidence of the inspiration of the Bible, is the perfect evidence of its being the only infallible Rule of Faith.

I pray you, gentlemen, try *your* objections against our rule, with a Deist, and you will see your radical mistake. A Deist, says—"Dr. Power, I am glad to see your arguments against these Heretics' *Bible Rule*: I hope that, as a man of sense, you will just follow out your own argument. The Bible, you say, cannot prove its own authenticity; therefore, *it is not the word of God; it is not inspired!* Nay, Dr. Power, the Bible does not prove the existence of God! Therefore it is defective, *it is not inspired!*" You would say,—“Sir, I prove the existence of God against you and Atheists, from the works of nature, and, sir, the Bible *assumes this that there is a God*: and it is he who speaks in it to us.” Just so; in reasoning against a Deist, you must prove the authenticity of the Bible, *not from its own page*; for

he does not believe it. You must prove it as I have said above, from other arguments : and thus, in opposing a Deist, *you annihilate your own argument against our Rule!* This the public will distinctly see.

Again : you *object* that the "Bible cannot be the Rule," because bad men and Heretics *sought shelter under it*, and made a bad use of it. Profound literature ! Infallible logic ! The abuse of a thing condemns it, then ! Hence, as medicine and food have been abused, it is wicked to use them for the end for which God made them ! Geology has been abused by infidels, Mr. Levins, therefore this same evidence is wicked and unfit to exhibit God's glory. The gospel itself has been abused by Heretics ; therefore it is unfit to bring sinners to Christ ; and came not from God !

Again, you *object* against the Bible being "the Rule," because it has originated all the errors, divisions, and schisms, that exist among Protestants—I hold up this objection before the Christian public : and I here do solemnly charge on you, reverend gentlemen, THE CRIME OF SLANDARING, AND OF BEARING FALSE WITNESS AGAINST GOD'S HOLY SCRIPTURES ! You charge on God's word, the impious errors and deeds of sinful men ! The Bible, gentlemen, never originated one error, or heresy ! never countenanced them : never approved them ! On the contrary, it solemnly condemns every error that springs up ! These errors arose from man's proud contempt of piety, and their refusal to hear and obey the holy word of God. Gentlemen ;—what have you said ? Do you deny the Bible to be God's word ? If not, then I repeat it, *God speaks in it*. You must admit this, or be Deists ! Now what have you affirmed ? The Bible originating errors ! God himself by his Spirit speaking to men, has originated errors and heresies ! Proh ! tempora : proh ! mores ! Let the public now judge of the nature and tendency of Romanism.

Besides, apply the argument of those gentlemen to their Papal Rule. In the bosom of *unity itself* and under the working of "the infallible rule" of the Pope, *ten* errors, heresies, and divisions, have sprung up for *every one* of the Protestants. I appeal to the public, then, whether this argument of Drs. Power and Levins, does not involve slander and blasphemy ! And I put to every candid man, if it does not cut up by the roots, all their own pretensions to an "infallible Rule !"

Again, you *object* against "the Bible Rule," and say that if it were infallible, as we alledge, "why does it not flash on the minds of all ? why are there any Deists ?"—Verily, gentlemen, you take incredible pains to show us that you are *infallible logicians* ! If this logic will prop up his Holiness' throne, the litera-

ture of your school will work miracles. I will thus test your objections. A Deist says to Dr. Power,—“Sir,—the gospel of the Bible, or the system which Christ taught does not flash on the minds of all,—nay, sir, the dictates of your *infallible Rule*, councils, and popes, &c. *do not flash on the minds of all; there are Turks, Jews, and Deists within your pale, and all around you, therefore the Gospel, and even Popery itself is a fiction!*”—How will you meet this logic which you have taught the Deists? This I offer, to the public, as a specimen of your *logic* and your *matter* of defence and assault on us. Every reader, I trust, will perceive that the radical error, pervading your argument, is this,—the abuse of a thing condemns and annihilates it; and, finally, every one of your arguments furnishes weapons for the Deist, and promotes his cause!

I conclude by calling on you to come out in the exposition and defence of your “*infallible Rule*,” composed of *fallible materials*. “Give up cavils and subterfuges:” you have already too long been concealing yourselves, gentlemen, in the smoke and dust of Deistical objections, against the Bible. The public demand an answer to the following questions:—

What is, in sober truth, your *Rule and Judge*? Why do you decorate the Apocrypha with the honours of inspiration, when even the authors of these books never took it into their heads to claim it; but on the contrary craved pardon of their readers for errors committed by them? [See Mac. 4, 46. ch. 9, 27, and 2, Mac. 15, 38, &c.] What evidence can you produce that *oral traditions* were given by Christ for part of *the Rule*? Where can these traditions be found? Who is your Judge of Controversy? Is it the Pope? Is it a council? Is it the Pope and council? Is it Holy Mother Church? What is it you mean, in soberness, by “Holy Mother Church?” Have any of your Popes been pagan idolators? Was Marcellinus? Which of them heretics; and atrociously profane? What was the *highest number* of Popes you ever had, in Holy Mother, all at once? Was it three? When, three mutually excommunicated each other, was not the link of succession completely *snapt asunder*? What evidence have you to establish the real, *bona fide*, “*infallibility*” in which you all participate? Being successors of the Apostles, as you aver, your claims must be sustained by similar evidence,—or the enlightened public will not hesitate to pronounce you impostors. Have you had no errors, no divisions, no schisms, in you, under the very eye of infallibility? Whence has it happened,—and this, is a solemn question,—that infallibility did not settle the *immaculate*, or *non-immaculate* conception of the Virgin Mary? And the brawls and errors mutually charged

on each other, by Jansenists and Jesuits : Franciscans and Dominicans? Can you tell us where that part of your Rule, viz. the *universal consent of the fathers*, can possibly be found ; as it is not on the pages of their endless contradictions? Does not your Rule and Judge [being human beings] take away liberty of conscience, and put it in the pope and priest's keeping? And, finally, does not your "*infallible Rule*" require all devout Catholics, absolutely *to believe things contrary to, and contradicted by, the positive evidence of all their senses?* Namely, that by a certain sacerdotal process, *a wafer is converted into the body and blood, soul and divinity of Christ!*

Now, "meet those questions fairly, gentlemen, and honestly, as logicians, and theologians! Prove your Rule;" we ask for arguments, cool, logical, and theological argument. No declamation—no appeal to the prejudices and passions of your followers." And I shall, if God spares me, pay my respects to your *Rule*, and your defence of it in my next. One word to my friends: this, I call only skirmishing ; for I am pressed for want of time. I propose to *begin* the Controversy with my learned opponents, soon, in *good earnest*.

I am, gentlemen, very respectfully yours, &c.

W. C. BROWNLEE.

New York, February 18th, 1833.

Reply of Drs. Power and Levins,

TO DR. BROWNLEE.

No. 2.

REV. SIR—We are pleased with your candour and "*humility*," in refusing the intimacy of resemblance to him of the Lion Heart ; and, since you decline the "honors of chivalry," we shall substitute our humble aid to advance you to the enviable distinction of a *rational* logician and *sound* theologian.

To keep the primary question steadily in view,—to fix the attention of our readers,—to prevent deflection of vision, or, adopting your own felicitous term—*squinting*,—to remove the haze caused by evasion, subterfuge, and trick, it is judicious to mark the extent of progress already made in the controversial strife. If the advances be slight, let not the fault be attributed to us. Had our requests been honestly met, had no evasion been practiced, our adversary, ere, now, would have had some stubborn arguments to evolve. At the very onset, Rev. Sir, you were asked for your Rule of Faith, that a landmark might be fixed to guide us in the discussion.—You gave it, but in place of

restricting yourself to its *proof*, a thousand topics irrelevant to the subject in question, were dragged into view, with about the same gentleness as a butcher enacting his profession in the slaughter house. But, what was the nature of the topics, which roused the "speaking of the spirit" to expressions—we must say—of course, uncouth, crude, and vulgar declamation? They were of that kind which minister aliment to the bigoted prepossessions and dearly fostered prejudices of the ignorant among the Calvinistic community. This, surely, is not the mode common sense, common honesty, and common candour would suggest, or the procedure they would adopt. You must have strangely calculated on your artifices of deception, and formed an insulting estimate of *our* capability of vigilance. You are now asked, and asked that your answer may be noted, what logical relationship had the endless topics introduced into your letter, with the *then* state of the discussion. If there be merit in intrepid folly and contempt of all logical rule, you have faithfully earned reward. You have finely illustrated your own words,—“*I do not mean to be stopt at the very threshold of the discussion, by any invitation to settle the Rule of Faith and the Judge of Controversy.*” You gave your Rule of Faith;—you did not prove it. You did not prove the *divine* origin of the Book from which you take it. You did not prove the *canonicity* of the writings forming this Book, or whether this Book contains the entire word of God. These were the first steps in the logical order of discussion. Every topic introduced not directly bearing on these steps of argument, was a departure from the proper subject. Why, then, was not this just and rational method adopted? You had no admission from us,—no concession. You shall have none.—You challenged us. The challenge was unhesitatingly accepted. We meet you *as* logical and theological disputants. The resources of your vituperative nomenclature pass us by like the idle wind.—Our purpose is fixed. A topic of discussion foreign to the subject will not be admitted to serious scrutiny, until the preceding matter has been decided. You must not expect illogical privileges. Proof and argument. This, and only this, will be respected.

Will you insinuate ignorance of this form of procedure? It is the very order the matter of our controversy assumes. But, ignorance cannot be pretended. You and our readers are referred to our last communication. Were not the proper heads of discussion there adequately and expressly designated? They are again repeated. Mark the words. “That you and our readers may know what we require, our demand is this :—Tell us how you *know* the Bible to be the word of God? How do you

know which books were written by divine inspiration? Does the Bible contain the *whole* word of God, or does it not?" Could the import of our words be mistaken? We refer to your last letter for your form of proceeding,—and, sainted name of Paul, how utterly reckless of the "form of sound words;"—shade of Aristotle, how studiously preserved from the merest elements of sound argument,—"barren as the soil from Dan to Beersheba." How unworthy of a watchman on the ramparts of the Middle Dutch Church.

To the defects of your letter, Rev. Sir, it is painful to allude, and, any thing but satisfaction is caused, when you are assured it brings back to the intellect from which it has sprung, nothing but dishonor.—A motley blending of illogical inference, ludicrous falsehood, harsh phrase, and insulting invective, to greet it in the language of literary compliment would be mockery; to approach it in serious thought, would be farce. Its positive features, what are they? A fearless disregard of the question at issue, and the same intrepid hostility to truth as in your harangues at the Protestant Association. Its negative features? A want of that sobriety of temper which indicates respect to a sacred cause, and the absence of that measured decorum which confers dignity on the disputant. There is the strut of the bully, the gasconade of the coward, the subterfuge of the dissembler, the trick of the partizan, the pretension of the sciolist, the petulance of the sour Calvinist, the malignant zealotry of the Puritan. The semblance of honest bluntness is assumed, but the gall-spirit that fomenters sectarian passion and prejudice to festering excitement lurks concealed behind the mask.

You, Rev. Sir, were solicited to prove your Rule of Faith. The first step in the order of correct dependancy is the divine character of the book from which it is assumed, and unless this character be impressed with an infallible mark, your rule is worthless—of no authority. This done, you were requested to prove the canonicity of the writings forming the book, and, then, you were asked if this book contain the entire word of God. Was this form of procedure irrational? Yet, you unblushingly censure and denounce it as a "*shifting of the question.*" But, if your last letter *must* be admitted as an answer to our legitimate queries, by what ingenuity of phrase shall we designate your proofs? Our readers must rest satisfied with the heads of your arguments. Mark the logical and theological concatenation. "The infallible Church"—"the Council of Trent"—"the Holy Spirit speaking to us in the written word of the Old and New Testaments"—"the old Latin or Vulgate translation"—"the Hebrew and Greek of the Holy Ghost!!!"—"Holy Mother Church"—"Mr. Hughes of Philadelphia"—"the infallible

Judge composed of one or more human beings"—"the Deists, Paine and Hume"—"the Duke of Brunswick and the Priests who were to be his substitutes should he be damned"—"the highest number of Popes in Holy Mother"—"the Pope astride on the necks of kings and emperors"—"Jews, Waldenses, and Albigenses"—"medicine food, and geology"—"the immaculate or non-immaculate conception of the Virgin Mary"—"Jesuits and Jansenists, Franciscans and Dominicans"—&c. &c. &c. Then the *inevitable* and *logical* conclusion, therefore, the Bible is the word of God. In sober verity, the Lion-hearted Richard on the battle field of Askalon, was less redoubtable than the worthy logician and preacher in the Middle Dutch Church. To prepare for strife against arguments formidable as these, will require a panoply tempered by no terrestrial artist, and an intrepidity and prowess superior to La Mancha's Knight when he couched his lance against the windmill.

But, where, the while, Rev. Sir, are your explanations of a very *serious* matter inserted in our last letter. We have looked for them in vain. This matter was suggested as an intelligible and practical elucidation of the great *advantages* attached to your Rule of Faith. It is a matter fixing conviction on the most superficial understanding, that, the aids, utilities, and benefits involved in your Rule are *inappreciable*! Where is the solution or explanation of Luther's rejection of the epistle of St. James? Why was *this* difficulty shunned? What, not even a "*squint*" to penetrate the haze enveloping this mystery. What, is Calvinistic ingenuity at fault. Is it a matter of *no* importance to reject the epistle of St. James? And yet more, the epistle to the Hebrews, and yet more, the second epistle of St. Peter, and farther still, in the pious work of rejection, the second and third epistles of St. John, that of St. Jude and the Apocalypse. Luther was no squeamish artist in the critical purgation of the Bible. *You* admit what *Luther* rejected. Was he then, the sainted architect of the *holy* Reformation, unvisited by the "speaking of the Holy Spirit," or was he ignorant of the "Hebrew and Greek of the Holy Ghost?" Did we estimate the "speaking of the Holy Spirit," by the fearless havoc of Luther's pruning knife, we should say he was first on the roll of the Spirit's favourites. But, Rev. Sir, there is an important suggestion to be made, and the conclusion involved in this suggestion is evident. Luther rejected a portion of the Sacred Writings, they are admitted as divine by you. Was Luther right;—are you in error? Was Luther in error;—are you right? Is Luther damned for his rejection of what you consider an essential part of Scripture, for cultivating a too familiar intimacy with the Holy Spi-

rit, *speaking* as you affirm, in the Bible. Evolve this gnarled difficulty. We, and the members of the Middle Dutch Church await your answer.

Then, again, the founder of Methodism, the "man of the *one* book," John Wesley, why pass him by unnoticed? In our last letter we submitted to you his confession of *experience* in the Bible. Was he unhonored by visitations of the "Holy Spirit speaking in the written word of God, the Holy Scriptures?" Was he unworthy of his calling? Did he not labour with untiring zeal and industry in the vineyard of the Reformation, and elucidate the guiding principle of Protestantism by establishing a new sect, and inserting another name on the checkered register of the elect, who commune with the Holy Spirit while interpreting the sacred volume? Wesley, a Judge in Israel, a perfect and seraphic man in the estimation of his followers, and they are numerous, admits he may have been *mistaken* in the interpretation of the Bible; where, then, is the certainty of your Rule of Faith, and where is the basis for the great essential to *eternal salvation*—DIVINE FAITH. Again we demand, why not solve the difficulty involved in his admission? Why neglect Dr. Field? He was a Protestant and a learned man.

Applying then your own words to the conduct of Luther in *lopping off* from the Sacred Writings what you *retain*, and to the admission of Wesley, the founder of Methodism, that he might be *mistaken* in ascertaining the right sense of the Scriptures, can it be rationally admitted to belief, that, "the Holy Spirit speaking to us in the written word of the Old and New Testaments, teaches us every thing necessary to be known and believed, in order to our glorifying God and enjoying him *for ever*." Reflect on this in the temper of cool, unbiassed thought, give to it the dispassionate appliance of a sober mind, and you will admit the force and application of a pithy line in your last letter; it is more than oracular in the precision of its truth, and indicates a familiarity with the spirit not common to Biblical utilists,—"*every error and heresy have their weak side*." Calvinism has it, the entire fabric of the Protestant religion has it. Yes, in their very foundation, in their Rule of Faith; "the foolish man built his house upon the sand; and the rain fell, and the floods came, and the winds blew, and they beat upon *that* house, and it *fell*, and great was the fall thereof." Matt. vii. 27.

If directed by the rigorous rules of logical dependancy, we might here, Rev. Sir, fitly close our present communication. You have not answered the first queries conveyed in our last letter, —in no rational sense have you explained the important suggestions expressed in it. Hence, a fair inference, you feared the

effects of collision. They will not bend to sophistry. But aware of certain dispositions too commonly pervading the mass of the Calvinistic community which falsely interpret the disgusts experienced by tutored minds when ridiculous reasonings are presented to them, and attribute the actual contempt of argument, no matter how puerile, to inability to answer, we shall, briefly as we can, notice the untenable assumptions and illogical inferences of the preacher in the Middle Dutch Church. Our more intelligent readers, it is hoped, will admit our plea; and, if it tend to suppress effervescence of temper, we solicit permission to enter the tangled labyrinth in the language of Virgil,—

“ Sit numine vestro
Pandere res alta terra et caligine mersas.”

You say, *first*, Rev. Sir, “the Protestant Church declares that the *only* Rule of Faith and Judge of Controversy, is the *Holy Spirit, speaking in the written word of the Old and New Testaments*, and teaching us every thing necessary to be known and believed, in order to our glorifying God and enjoying him for ever.” This, then, is your Rule, and this is the question to be proved—you next proceed to state our Rule of Faith. It is not requiring too much, to concede this privilege to ourselves. We, Rev. Sir, hold the Scripture to be, indeed, an infallible Rule, and to which we are bound, under pain of damnation, to submit our understandings; but there are many very convincing reasons which move us to believe that God did not intend the Holy Scripture, to be, of itself alone, our only guide in matters of faith necessary to salvation, and that there is upon earth, a visible society of men appointed by Christ, called the Church of God, to which, for the final ending of all controversies in Religion, all Christians are bound to adhere, and submit their judgments and opinions, in points of Religion, and this on pain of eternal damnation.—We also say, that the Church regulates herself according to the infallible rule of God’s word, from *which word*, she judges herself to be obliged to rule herself according to the traditions, which the Apostles delivered by word of mouth only, and not by writing, knowing that what the Apostles taught by word of mouth is no less worthy of credit, than what they wrote.

Your Rule and our Rule are now in juxta position—it is our duty to examine into their respective merits:—1st, In order to prove your Rule, you adduce five texts, not bearing, in our opinion, on the point in debate. We do not deny the infallibility of the Scriptures, but we do deny that the Scriptures *alone, interpreted by private judgment*, are the rule of faith. Your argument is—the scriptures are infallible—therefore, the scriptures

alone, interpreted by private judgment, are the only rule of faith appointed by Christ. This, reverend sir, with becoming deference to your profound skill in dialectics, is what the least trained in logic would term a *non-inference*. In Psalm 19, "the law of God is declared to be 'perfect,' 'sure,' 'right,' 'pure.'"—Therefore, every person is constituted its interpreter by Christ. False logic, Doctor. In Isaiah viii. 19, 20, you *suppress* a very important part of the context—"And when they shall say to you, seek of *Pythons* and of *Diviners*, who mutter in their enchantments: Should not the people seek of their God for the living of the dead! To the law, rather, and the testimony—and if they speak not according to this word they shall not have the morning light." Here, because the prophet speaks against those who asked counsel of soothsayers, about future events, and are referred plainly to the law which forbids it. See Duet. xviii. 9, 10. Therefore, the scriptures interpreted by every man's private judgment are the only rule of faith established by Christ. Another profound specimen of logic, Doctor! In 2 Tim. iii. 16, St. Paul says, "All scripture inspired by God is profitable, to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." Therefore, the inspired scriptures are infallible; granted, Sir, but are the inspired scriptures interpreted by every individual the only Rule of Faith? Do the words of St. Paul prove this point? We know how you argue from the words "all scripture is profitable to teach." You say if "all scripture is profitable to teach"—therefore tradition is superfluous. But, reverend Doctor, may it not be said, that meat is profitable to nourish—therefore, drink is not necessary. This logic is ludicrous, and your's is farce! We of the old school, never looked upon the word *profitable* to mean *sufficient*. Perhaps the preacher of the Middle Dutch Church will condescend to remove our error. Your third and fifth texts we unite, as they express the same thing. Prov. xxx. 6. "Add thou not unto his words, lest he reprove thee, and *thou be found a liar*:" Rev. xxii. 19. "For I testify to every one that feareth the word of the prophecy of this book. If any man should add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Your argument from this text is the following:—If any man shall add to the words of this apocalyptical prophecy, he shall be punished by God. But the Catholics add traditions—therefore the Catholics shall be punished by God. Therefore the Scriptures alone must be adhered to, as interpreted by every man's private judgment. You have placed too rash a reliance on this text, Rev.

sir. Do not the Calvinists add the Gospels, and the Epistles of the Apostles, the institute of Calvin? the Catechism of Heidelberg to the Apocalypse? Therefore the Calvinists shall be punished by God. Again, if any man shall take away from the words of this prophecy he shall be taken out of the book of life; but the Lutherans do not simply take away from the words of this prophecy, but they also exclude it from the canon of the Sacred Scriptures. Therefore the Lutherans shall be taken away from the book of life. Receive, then, in return, your own advice, and “read the *tremendous* maledictions of Almighty God on all those who *add to* and who take away from God’s written word!” Ponder on your own oracular words; “every *error* and *heresy* has its *weak side*,” and receive our assurance, that, whatever be the attributes of your spirit of interpretation, it wants that of wisdom.

You *squint*, reverend sir, when you insinuate that we wish to prove the Bible to be a “*failure*,” and ‘imperfect.’ Neither is asserted, but we say that of all the intellectual labours a learned man can undertake, there is not any that requires so many talents, and so great an extent of learning as the interpretation of the Holy Scriptures. The perfect knowledge of the Hebrew and the Chaldean languages is absolutely necessary. It requires a large acquaintance with Ancient History, sacred and profane, and, especially, with the History of the Oriental nations. The Geography of those countries should be well known. This is evident from the many dissertations on the situation of the garden of Eden, and on the dispersion of nations after the confusion of tongues. It is necessary to be well acquainted with the fathers, ecclesiastical writers, chronologers, and even with the rabbins. Our interpreter must be no novice in Physics and Natural History. The necessity of this is evident from the numerous essays written on those branches of general science to elucidate many passages in the sacred writings. How will the Bible interpreter extricate himself from the labyrinth of various readings in the Old and New Testaments, unless he has been long conversant with the canons and practice of criticism? The foundation of the whole work must be laid in a patient, exact, and profound study of Theology, not only of the dogmatic, but also of the mystic and spiritual. It supposes, in the first place, great natural talents of mind, necessary for the undertaking of such a work, much penetration to scrutinize the depths of the mysterious and secret meanings, much discernment to know how to make a choice in the variety of senses and opinions, and to choose the right side. If we examine, reverend doctor, by these rules, the interpreters of the sacred books, such as tinkers, cobblers, old women, &c.,

we shall find very few, perhaps not one of them, who has not been deficient in the primary requisites essential to this high and holy employment. Again, if the Scriptures are so very *clear* why have the presses groaned under a weight of commentaries, expositions, paraphrases, abridgments, &c. Burton in his anatomy of melancholy, tells us "that whole teams of oxen could not draw them." *Luther in his preface to the Psalms*, says "I am convinced that *he* must possess the most unblushing temerity, who *dares* assert that *he understands* a single book of Scripture in *all* its parts." Influenced by these considerations sir, we say that the Bible is a hard and difficult book, that it is *obscure*, but we deny that it is imperfect, (as far as we have it,) or a "failure." You must well know, reverend Doctor, that this *presumption* of light to understand the Scriptures, and which you assert to be the birth-right of every man, has caused the most awful divisions and devastations in the ranks of the Protestants. "This *conceit*, says Hooker, in his *Ecclesiastical Polity*, page 119, has made thousands so headstrong even in *gross and palpable errors*, that a man whose capacity, will scarce serve him to utter *five words* in a *sensible* manner, blushes not in any doubt concerning the matter of Scriptures to think his own bare *yea*, as good as the *nay* of all the wise, grave and learned judgments that are in the whole world—which insolency must be repressed or it will be the *bane* of the Christian Religion. Hooker was a most learned Protestant. You now see what he thought of your rule of faith. Read the 17th chap. of Deut. 8. v.—read also, 2 Paral. 19, v. 10, and you will find that the law is not so clear, as you would have us to believe, contrary to the dictates of common sense, and our own judgments.

You say Doctor Power "suppose there is a point to settled: to whom shall we go? Will you go with me to the Holy Scriptures?" Doctor Power, reverend sir, tells you, that he will not go *with you* to the Holy Scriptures *while you adhere to your own interpretation of them*, he tells you with the famous and learned Protestant Hooker, above cited, that to adhere to *such a rule* would be the *bane of Christianity*. That by interpreting the dead letter, of the *infallible Scripture by our own private judgments*, the *infallible Scripture*, could not decide the point, and of this he thinks he will convince Doctor Brownlee. The "*infallible Scriptures*" interpreted by private judgment, have not decided the controversy between the Lutherans and Calvinists about the *real* and *figurative* presence of Christ's body, viz. the Eucharist. This controversy is of two hundred years standing and more. Take an Arian cobbler, Doctor Brownlee, and tell him that God the Son, is *one* and the *self same substance* with his

Father. Cite all the passages out of Scripture to prove this point, which of course you know in the overflowing of the spirit. The cobbler will wonder how God the Son is *one* and the *self same substance*, with his Father, seeing that they are quite different persons. He will tell you, that the words, "I and my Father are one" mean *only one* by affection, as *he* has been informed by his Doctors. He goes farther and examines whether his interpretation of the text, when compared with other texts, may not be found to be very correct. He finds a text in John, 27. 2. where Christ prays to his Father, "*That all his Disciples may be one, as thou Father in me, and I in thee.*" Now, it is at once evident, that Christ never prayed that his Disciples might be *one in substance with himself*. The cobbler, Rev. Sir, is satisfied, he tells you that he has all human reason at his side, and also the evident demonstration of Scripture. Dear and worthy Doctor, either *convince* this Arian cobbler, or give us better argument, why you deny that your principle opens a way for sectaries, and even those who sap the very foundations of true religion. *But if you and the cobbler*, were to admit that Christ established *in his Church*, a living, speaking, and infallible Tribunal, your controversy would soon be decided.

Under your third head, you advance a principle, which we admit, with some modification, you say that "*God is the only Lord of the conscience*" we say, that God is the only *Supreme* Lord of the Conscience—and, though this be strictly true, we know that he gave some to be *Apostles*, and others to be *Evangelists*, and others to be *Pastors* and *Doctors* to the consummation of the Saints, unto the work of the Ministry, and unto the edifying of the body of Christ." Ephes. 4. 11.—again, 1 Cor. 12. 29.—"*Are all Apostles? are all Prophets? are all Doctors? do all interpret?*" They do, says Doctor Brownlee—And again, 12. 21. "The eye cannot say to the hand, I need not thy help, nor the head to the feet you are not necessary for me." You are a foolish man, Paul, says the preacher in the Middle Dutch Church, "is not God the only Lord of the conscience!!!"

You say, Rev. Sir, and most truly, "That every error and heresy has its weak side," and sincerely do we sanction your admission. You shall now see the weak side of your own error. You believe in the authenticity of the Bible, this is an article of your faith, such as it is, and this article of your faith you have on the "evidence of antiquity"—therefore the Bible alone, is not your Rule of Faith. You add to it the evidence of antiquity"—"The Jews give their testimony to the Hebrew Bible's authenticity. What kind of witnesses were they? St. Chrysostom says in his ninth Homily in Matthew. "That many of the Pro-

phetical Monuments have perished, for the Jews being careless, and also impious, have lost some of those monuments, others they have partly burnt, partly torn in pieces." St. Justin against Typhon, shows that the Jews destroyed many of the books of the old Testament, that the New might not seem to agree with it. And yet the Jews are your vouchers for the Hebrew Bible. But you, Rev. Sir, are, forsooth, nearer to the true and the genuine sources of information, than either young St. Chrysostom or Justin!!—and the Jews are to you veracious witnesses in handing us the Hebrew Bible!

Next come the Albigenses, your "primitive Christians," a noble ancestry!!! What a libel, Rev. Sir, on the primitive Christians. Who were the Albigenses? They were the enemies of *order* and of the human race. These "primitive christians" believed that there were two Gods, one good the other bad. *They despised* the Old Testament as the book of the devil. They held marriage to be unlawful without considering chastity a virtue. Such were the execrable tenets of the Albigenses which they propagated, like Mahomet, by plunder, rapine, fire and sword. Surely you must be ignorant of their history, when you tell us they are the primitive christians, and the faithful guardians of the Scriptures and of the "Apostolical Traditions"—See Roger de Hoveden, Mosheim's History, and d'Argentre, who produces the judicial acts upon which many of them were condemned. But, Rev. Sir, why do you neglect to mention the testimony of the church of Christ in favor of the Scriptures? Here is, then, before the christian public, a man calling himself a christian Minister, adducing as his proof of the authenticity of his Bible, persons who despised his Bible and corrupted it,—and says nothing of the testimony of its only depository, the church of the Redeemer, which transmitted it to us, *pure* and *entire*. Shade of Calvin, how perverse are your preachers! It is to be observed, the historical testimony of the Church of Rome is only another name, for the *tradition* of the Catholic Church, as will be shown in due time. If the learned Calmet, Rev. Sir, be authority, there were no fewer than fifty false Gospels in the world. Now, were the true and genuine Gospels separated from the false and spurious ones, by the Albigenses and the other Heretics? You ought to feel shame, Rev. Sir, for the disgrace with which you affect Christianity, by engrafting it on the rotten trunks of old heretics, and for representing them, equally as the Jews, as the *true witnesses* of the Scriptures. Shame, you should be utterly ignorant of Protestant Theology on this point!

The Protestant author of the book entitled Scripture and the Church, and who is highly praised by *Bullinger*, says, cap. 15,

fol. 71. 72. "That the Church of God is endued with the Spirit of God; and that the diligence and authority of the Church is to be acknowledged herein, which hath partly given forth her testimony of the assured writings, and partly, by her spiritual judgment refused the writings, which are unworthy. We could not believe the Gospel, were it not *that the Church taught us, and witnessed that* this doctrine was delivered by the Apostles."

Hooker in his Eccles. pol. sec. 14. p. 86, writes thus—"Of things necessary the chiefest is to know, what books we are bound to esteem Holy. The first outward motion, leading men to esteem so of the Scripture, *is the authority of God's Church*. Luther, on the 16th chap. of John, says that if he had not received the word of God, from the Catholic Church, *he should have known nothing about it.*" Why did you conceal this point? You have concealed it either from ignorance or malice—if from ignorance, we pity you—if from malice it shows the weakness of your cause, which asserts that your faith is founded on the *word of God*, or on the *Bible only*, when it is evident that you must believe in the Bible on the *authority* of the Catholic Church.

When the Protestant says that the only rule of faith and judge of controversy is the Holy Scriptures speaking to us in the written word of God. "We ask, and we do so according to to every legitimate argument"—How do *you* know that the book which you call the Bible, and which we on our own principles believe to be inspired, is in truth the word of God? We do not range ourselves by the side of Voltaire, or Paine, or Hume, when we ask this question. You saw its force when you evaded it. In your principle, you could not answer it without falling into a palpable contradiction. You cannot deny that you know the Scriptures on the authority of the Catholic Church. You have said that you knew them on the authority of the Heretics, who looked on some of them as the work of the Devil, and on the authority of the Jews, who corrupted and destroyed many parts of them. In either case you are fettered to no trivial difficulty, and to escape, will, we are sure, cost you no little trouble.

We shall now, with your leave, try the objections of the Deist against your rule. The Infidel will tell you, that the text of Holy Writ, is on many accounts insufficient to be the sole criterion of authority. He sees that from the first promulgation of Christianity to this hour, the most extravagant, the most impious, and the most contradictory faiths have been founded on, and plausibly defended by, the glorious right of private judgment, acting on the Scriptures. He will tell you, that, by erecting your batteries against tradition, you lay the axe to the root of Christiani-

ty, and that whilst the sense of the Bible remains as disputable, and whilst the tradition of the Church remains as problematical, Christianity will want the proper force of religion, that force, which subdues the mind, and awes the conscience by conviction. Your pitiful cavil, which says that a thing is not to be rejected because it is abused, is a stale one. It has been a thousand times proposed, and as often refuted. A good is not to be rejected because it is abused, but undoubtedly the principle that leads to the abuse of a good thing, ought to be rejected, and such is your principle of private interpretation. It has opened the door to all the heresies, that ever infested the Church of God. Hooker, in the place already quoted by us, says it is the bane of Christianity. We do not say the Bible originates errors, but we say, your senseless and extravagant conceit with regard to internal illumination, as regards the sense of the Bible, has generated the most damnable errors. You say there is an internal evidence of inspiration in the Bible, which flashes as the sun at meridian, on the minds of those who read it attentively and devoutly. Why then do the devout and pious Lutherans, reject the Epistle to the Hebrews—the Epistle of St. James—the second and third of St. John—the Epistle of St. Jude and the Apocalypse? Were the Deist to test your assertion by the question now put to you, Doctor Power does not see how you could answer for the internal evidence of the inspiration of the Scriptures. Then, were the Deist to say to Dr. Power, Sir, I cannot see any internal evidence of inspiration in the Holy Scriptures; Doctor Power would say, that he himself sees no such evidence of their inspiration, that he would not believe the Scriptures unless led to their belief by the Catholic Church; that, if the Deist would follow him into the Catholic Church, he would show him the evidence of the inspiration of the Scriptures.

We have told you, what is our Rule of Faith and Judge of Controversy. The questions put in the last paragraph of your illogical and crude farrago, will be attended to when we come to prove our Rule. Having followed you thus far, we must proceed with our proofs of the absurdity of your Rule of Faith and Judge of Controversy.

Granting, that on the authority of the Church, viewing it as an historical medium only, you know that the Epistles of St. Paul, were written by him, will this fact prove their inspiration? We think not, Rev. Sir. In the Acts of the Apostles, chap. xi. v. 24, Barnabas is said to be "*full of the Holy Ghost and of faith.*" He is called an Apostle, Ibid. c. xiv. v. 13. This Apostle, Barnabas, wrote an Epistle, the authenticity of which is not questioned, but its inspiration is not admitted. See Du Pen,

Dissertation Preliminaire sur la Bible. The authenticity of this Epistle is admitted by the erudite Protestant, Doctor Lardner, who, on the authority of the early Fathers, says it is *genuine*. See *Credibility of the Gospel History*, vol. iii. 6. 1. If, then the certainty of having the Epistle of St. Paul, pure and entire from his own hand, be a motive with you for admitting his writings among the inspired Scriptures tell us why you *reject* the authentic Epistle of Barnabas, whom you believe to have been an Apostle. There is inconsistency, Rev. Sir, in this, which we cannot otherwise account for, than by supposing that you are directed by an authority, of the influence of which you pretend to be unconscious. Take the gospels of St. Mark and Luke, Rev. Sir, and with these the Acts of the Apostles. Suppose those books surrounded by all the evidences of history—will this evidence teach the fact of their inspiration? It is above human testimony. Are we to believe them inspired on their own authority? St. Mark asserts no such claim, and St. Luke would lead us to think, that it is to his own industry he was indebted for his information. Do they lay claim to miracles—we have no evidence that they do. We must then only rely on an external authority for their inspiration, an authority which is not included in your rule of faith—the authority of the Catholic Church.

When you tell us, that the “only Rule of Faith and the final Judge of Controversy with every Protestant is the *Holy Spirit speaking to us in the written word of God*, the Holy Scriptures containing all the books of the Old Testament, and the New” you confess that no one book nor no certain number of canonical books, but that the whole collection of them make up the only Rule, by which we are to be wholly directed. We repeat what has already been requested, how many, and which are the Canonical Books? Does not your Bible receive into the Canon of the Scriptures, many books, which your Lutheran Brethren reject? They have already been enumerated. The form of rational proceeding then is, agree on the books necessary to complete your Rule, before you require of us to be judged by it. Again, Rev. Doctor, it is strange to tell us, that you are directed by a rule, which does not exist. How can you say that you are governed by all the books of the Old Testament and of the New, when it is evident that no fewer than 20 books of Scripture, have wholly been lost. We shall refer to the names of some of these books—See in the Book of Numbers, c. 21. v. 14—in the third Book of Kings, (which you call the first) c. 4. 32. The Second Book of Chronicles, c. 9. v. 29.—In the last epistle to the Colossians, St. Paul commands them to read in the Church from the epistle from Laodicea. Where is it? in the first to the Co-

inthians c. 5. v. 9., he says, I wrote to you an epistle. Where is it? St. Matt. in his 27, c. v. 9. cites words spoken by the Prophet Jer., which do not now exist in the book of Jer. St. Matt. also c. 2. v. 23, says "it was spoken by the prophets, He shall be called a Nazarene." Where is Christ called a Nazarene, in all the writings of the Prophets as they now exist.

In all our controversies, then, about necessary points, do you require we should be guided by all the books of the Scripture. If this be your demand, produce them all, that we may know what is written in all of them. You, must do this, Rev. Sir, or show us, where it is written, that all things necessary to be believed are written in the books which we now have. Cite us a text proving this and we shall hail the Preacher in the Middle Dutch Church as our great Apollo,—even supernaturally superior to his sainted ancestors—John Calvin and Theodore Beza.

You tell us, Rev. Sir, and our kindest thanks for the ethereal information are tendered in terms of the most profound respect, that "in these (the books of the Old Testament and of the New,) God spoke to the Church in Hebrew and in Greek!" Will you now have the goodness to inform us why the Apostles, whose zeal for the salvation of souls it is presumed could not be surpassed, who well knew, that true faith was necessary for salvation, and that the sacred Scriptures, if we believe you, were the only means appointed by God, to conduct us to this true faith, will you, we ask, inform us, why the Apostles did not themselves write, or command others to translate the Scriptures into such languages, as the vulgar of the different nations of the earth used and only understood? Unless they understood the Scriptures they could not be directed by them, and unless they were directed by the Scriptures according to your doctrine, they could not arrive at the knowledge of that faith without which it is "impossible to please God."

St. Paul wrote to the Romans in Greek. The greatest part of the New Testament was written in Greek. Was Greek the language of Rome? Was Greek the language of Pontus, Capadocia, Phrygia, Pamphylia? These places lie between Constantinople and Antioch, we also find that Galatia is within the same range of country. St. Jerome tells us that the dialect of Galatia, was a very peculiar one;—and, in the 2d chap. of the Acts, you will find that the dialects spoken in the places now named were also different. Now, if in those places the Greek of the Holy Ghost was not the common language, there is every reason to suppose, it was not the language of the people in more remote parts—and that it was, in few places, the common language. Yet the greater part of the New Testament was written

in Greek as a rule for the people to be governed by!!! Does this, Rev. Sir, accord with the wise order of the divine economy? We think not. As a query, not uninteresting to Hellenists and not altogether foreign to this particular topic, we solicit you to inform us, in what does the Greek of the Holy Ghost differ from the Pagan Greek of Homer and Pindar, Demosthenes and Euripides?

Unwilling to receive favor without permission to confer in return, you are informed that the Jews during their captivity at Babylon, lost the knowledge of the old Hebrew Tongue, in which the Law and the Prophets were written, and in the after period of their existence, spoke Syriac, a mixture of Hebrew and Chaldaic. Those who understood *the* Hebrew were few. It is also admitted by all, that, before the coming of Christ, there was no Syriac Version of the Holy Scripture. Hence for fourteen generations the Jews had not the Bible in their own original vernacular language. But the Law and the Prophets were read in their Synagogues, and the Psalms were sung in a language they did not understand. This was done in the days of Christ himself, and he never censured it. He never accused the Priests of keeping the word of God from the people, which surely he would have done, had he considered the Holy Scriptures as a rule, according to which *alone* each person was to be directed in his belief. It may be also said, that God foresaw the Jews would forget the Old Hebrew, and that, consequently, they could not understand the Hebrew Scriptures. This, then, being known to God, condescend to explain to us, how he could give to the Hebrew people for their spiritual direction, and as their only spiritual guide, a book, which they could not possibly use. So serious and awful, then, are the consequences, Rev. Sir, flowing from your Rule of Faith, and so glaring are the absurdities which it involves, that to us, it is a matter of no slight astonishment, to see thinking and well disposed men, pertinaciously adhering to it. Fanaticism, which has been well defined, *robust ignorance*, will swallow the grossest absurdities. Such is the effect of this malady of the understanding, that an opinion being once admitted from indolence, or neglect, the mind becomes attached to it, and maintains it to be just from habit. We are unwilling to suppose you an abettor of fanatical folly, Rev. Sir, on the contrary, we would believe you rich, in the gifts of a sober and profound understanding, and it is on this account, that we are lost in astonishment, at seeing you, the cultivator of a principle, which upsets religion, and places the Bible of God on a level with the Alcoran. Recollect, Sir, that the most celebrated of impostors, and the most daring of tyrants, commenced his book

by these words—"There is no doubt in this book. It leadeth into the right path him who walketh blindly—him who receiveth without inquiry my word, which saveth the simple and confoundeth the wise." See the 1st c. of the Koran.

Conscious of the many defects in your forms of proof and defence, you insult the expectations of your "*friends*" by the idle and farcical excuse of "*skirmishing*." "*Squinting*" would have been a fitter term to delineate the character of your crude and illogical letters. To shun contact with serious argument, to avoid the rational form of procedure demanded of you, and then seek retreat under the pitiful plea of "*skirmishing*," is but another mode of admitting your inability to prove and defend *your* Rule of Faith. You have been unfortunate in selecting the term *skirmishing*. Tact and skill in the general science of strategy may be inferred from the manner in which the lighter forms of fight are conducted; and he who has failed in the art directing their execution, may be suspected of not being intimate with the higher attainments which preside over the grand evolutions of the battle field. *Ex pede Herculem* is a Latin phrase intelligible and pregnant with meaning. Pity it is not the Latin of the Holy Ghost! Still, we would request our readers to apply it to the coarse phraseology and harsh declamation contained in your communications. It is, also, our wish they, and especially the members of the Middle Dutch Church should keep it in view, while proving the queries so *frequently* required of you—viz. "Tell us how you know the Bible to be the word of God? How do you know which books were written by divine inspiration? Does the Bible contain the whole of the word of God, or does it not? Then there remain the stubborn suggestions relative to Luther and Wesley, &c. connected with the priceless advantages involved in your Rule of Faith. This done, the present letter is recommended to your better judgment, sounder logic and calmer mind by your very obedient servants,

JOHN POWER,
THOS. C. LEVINS.

New York, February 26th, 1833.

Dr. Brownlee's Letter, No. 3.

TO DRS. POWER & LEVINS.

"Ibant obscuri sola sub nocte per umbra!
Quale per incertam lunam, sub luce maligna,
Est iter in sylvis."—VIRG.

Rev. Gentlemen—The elegant Roscoe relates that a certain laconic Senate in Italy, condemned a man for employing *three* words where *two* only should have been used. And their sen-

tence doomed him to the choice of two punishments : namely, —either to go the galleys for life, or to read through the verbose work of Guiciardini. The culprit chose the latter. But having fairly choaked on the first page; he begged his punishment to be commuted to the galleys for life.

It is by no means difficult to conceive, gentlemen, your certain fate when brought up to this bar. And is it too severe to add, that it is questionable if a severer punishment could be inflicted on you (provided you possess *literary nerves* and sensibility,) than that of compelling you each to read, and believe, and digest your own extraordinary letter?

It has, I observe, in general, certain meritorious attributes; and a world of extravagancies and faults; while every body knows its main end : namely, to retreat under covert, to mystify and surround truth with a cloud of smoke and dust.

First.—It has meritorious attributes in my estimation; even more than the fastidious critic is aware of. It is not every reader that can discern Mr. Levins' *polish and beauty*; and Dr. Power's *force and forte*. I will not stop to compliment you on that of inventing new words, and thereby enriching the English language, —such as “canonicity,” and “dependency” of argument, “zealotry,” &c. Genius is entitled to soar, and use “words of learned length and thundering sound.”

What I conceive to be its marvellous “merits,” lies in the first *two* columns of the letter. At the slightest glance over your pages, gentlemen, the reader can see that you have been bathing in the fountains of Helicon, or something still better : that you return redolent with “Latin” and “Chaldaic,” and “Hebrew,” and “Greek:” that you have been gossiping with “Homer and Pindar : Demosthenes and Euripides;” nay, that you have been steeped in lore,—“*res caligine mersas!*” (See p. 71.) Hence it is not to be wondered at, that you could write the splendid eloquence of the first two columns. It is as superior to ancient pathos and elegance as the inspirations of INISHOWEN are superior to those of the cold water of Helicon ! Here is a specimen of your rare eloquence for our schools. “In it,” meaning my terrible letter,—“there is the strut of the bully ! the gasconade of the coward ! the subterfuge of the dissembler ! the trick of the partizan ! the pretensions of the sciolist ! the petulance of the SOUR CALVINIST ! the malignant *zealotry* of the puritan ! and semblance and honest bluntness, and gall spirit, passion, prejudice, festering !” &c.

It is very true, a man of delicate and refined taste would be apt to call this, with M'Gavin,—“nonsense,” or “bombast,” or “Billingsgate,”—or as Dr. Chalmers would say “*blackguard-*

ism." But I call it quite another thing. It is nothing less than a lively emotion, and an honest burst of truth, from stricken consciences which cannot conceal, which can never conceal their unsubduable mortification. This gust of inordinate passion and fine pathos, tells me, and tell the public, how acutely, and deeply, and inextricably you, both, felt the point of every one of my arguments:—just as the soldier indicates that he is struck by the bullet, when he leaps up in his saddle! My Rev. opponents are "leaping" with "emotions" throughout the two columns and a half! In fact, the "effervescence of temper," as they say, is not wrought off, until they have invoked, in a scrap of Latin, "their pagan deity;" and have urged words about certain things "plunged in the darkness,"—"res caligine mersas!"

But there is another "merit" in this Inishowen ebullition in my praise;—namely: they have submitted to come out at last; they now publicly confess the "inspiration, authenticity, and genuineness of the Holy Scriptures." "*We do not deny the inspiration of the Scriptures.*" And again: "*We hold the Scriptures to be an infallible Rule, &c.*" It is true, this is clogged with a condition. For, let our readers distinctly remember, that the Roman Catholics do not mean the same thing by the word SCRIPTURES, that we Protestant Catholics do. The Protestant holds the pure, unadulterated word of God in the Hebrew and Greek of the Holy Ghost; rendered accurately into his own tongue, to be the word of God. The Romish Church means these same Scriptures, clogged and encumbered with human excrescences, called the *Apocrypha*; and moreover, all these used *only* in the Vulgate Latin; which is "*the worst of all the worst translations*;" as every Hebrew and Greek scholar in christendom knows! This he means by his "Scriptures."—But, be that as it may, we are pleased that we have extracted from them, before the christian community, this grave concession "of THE INFALLIBILITY OF THE SCRIPTURES!" It is a concession which they shall never hear from us, in behalf of their Rule of Faith, as we shall presently show.

Moreover, this *unique* letter is valuable to me, on another account. We have at last, dragged from their unwilling lips, a confession of what their infallible Rule is. It is "the Scriptures," including as above, the *Apocrypha*; together with the *oral* traditions, the unanimous consent of the Fathers; all explained,—not by "*private interpretation.*"—No, no: the very word "*private interpretation,*" or "*private right of judgment,*" or "*liberty of conscience,*" so often on the lips of "heretics,"—throws our good-natured priests absolutely into a fit of hysterics! No, but by "a visible society of men, appointed by Christ, called the church of God."

And mark it well, fellow christians, in this republic, they gravely add this extravagance in the face of this enlightened Protestant community,—“To this society of men, or church of God,”—meaning the church of Rome,—“for the final ending of all controversies in religion, *all christians are bound to adhere and submit their judgment, and their opinions in points of religion : and this on pain of eternal damnation !!*”

Our enlightened community needs no comments on this. Here we have the absolute climax of pontifical arrogance ! The consummation of fanaticism ! The overflowings of the bitter and deadly cup of Roman priestcraft ! Now this is the Rule of our opponent's church : this is now fairly before us.

We have, in our last two letters, in the briefest manner possible, established the truth of the authenticity, and inspiration of the Holy Scriptures : and, thence, showed that this evidence is the perfect evidence of the infallibility of the Bible ; in which the Holy Ghost, as the infallible Judge, speaks to us, &c. This also, decides the canonicalness of each of the books, which constitute the entire number of the holy canon of Scripture. Every book established by the evidence referred to, is of that canon ; and every book which is not sustained by this evidence is not to be received into the canon. We pointed out the radical error of the Romish writers, on this point. They make the authority and proof of this inspiration of the Scriptures, depend on “the Church,” meaning the Romish Church. This is one of their chief and most mischievous errors. It aims a deadly blow at divine Revelation. But the Bible is no more dependent on the Roman churches for the evidence of its divinity and its authority, than does the sustaining of the heavens and the earth depend on the Pope's nod. Their divinity and inspiration are fully sustained by other, and complete portions of evidence besides tradition ; namely, *internal* and *external*, from the display of miracles, from predictions, &c. And we distinctly noticed and again repeat it,—that, for the tradition, or historical evidence of the church, who hands the canon of the Scriptures down, simply as a depository, we are as much indebted to the Hebrews and the Jews ; to the Greek Church ; to the pure and apostolical church of the Waldenses, and to the libraries of the curious, as to the Church of Rome. That this last sect should set up such arrogant pretensions, and claim *the whole* honor of transmitting the Bible, and of giving it *all its authority*, must be set down to sheer knavery, or a derangement in the *moral faculty*.

Now, from this evidence, *I* proved the word of God to be the only *infallible Rule of Faith* ; for it, and it *alone* comes from

God : and the Holy Ghost speaking to us, is the only Judge of Controversy, in religious matters ; and I quoted select passages which clearly and distinctly declare the mind of that only judge deciding this controversy. And these men who set themselves up against these texts, (see my letters,) and oppose them, are guilty of the crime of setting up the *Pope* against the *Holy Ghost* ! I rest my appeal with the public. And remember, gentlemen, that the petulant denial that you gave to these texts, for argument you have none, was not in proper keeping : you have no right to pronounce sentence on one of my arguments : you are neither judge nor jury. It belongs to the Christian public, to pronounce finally on mine and your arguments.

And by this Protestant lesson and logic, to which you are, by your habits, of course, strangers in a great measure, I trust you will duly profit and fructify in future.

You have, with much "zealotry," endeavored from the outset, to retard my approach to examine your Rule : but now we have it fairly before us ; and though you renew the *stereotype* challenge to stop at certain points, until *you be satisfied*, I assure you, gentlemen, that I have three reasons for rejecting this petulant demand :

1st. As a Protestant, I will not be dictated to, as to the mode of my argument. For,

2d. You have not got me into the Inquisition yet : and we Protestants do not view with much love, this *mode a la Spanish*, of joining the sword with the pen. And,

3d. The *whole* question of the Rule is before us and why do you affect to say that I shall discuss only one point,—and not touch your Rule, or take in the whole field ?

Before entering on the *dissection* of the Popish Rule and Judge, it will be interesting to trace the origin of this extravagant dogma, and the real motive which led the partizans of Rome to adopt it.

Dr. Middleton in his curious "*Letter from Rome*," has fully and satisfactorily traced into the ancient Roman paganism, almost every characteristic right and ceremony, which the Roman Catholics have introduced into their corrupted system of Christianity. The parallel is truly striking and shall be noticed in due time. But the originating cause of her adopting this dogma about the Rule of Faith, is found solely in the bosom of her own ambition. The famous *Chillingworth* has traced it with a master's hand in the following extract, which will be perused by my readers, with deep interest.

"He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of

abrogating and disannulling the laws made to maintain the common liberty: for he may frustrate their interest and compass his own design as well, if he can get the power and authority to interpret them as he pleases, and add to them what he pleases, and to have his interpretations and additions stand for laws; if he can rule his people by his laws, and his laws by his lawyers. So the Church of Rome, to establish her tyranny over men's consciences, needed not either to abolish or corrupt the Holy Scriptures, the pillars and supporters of Christian liberty, (which in regard of the numerous multitude of copies dispersed through all places, translated into almost all languages, guarded with all solicitious care and industry, had been an impossible attempt;) but the more expedite way, and therefore the more likely to be successful, was to gain the opinion and esteem of the public authorized interpreter of them, and the authority of adding to them what doctrine she pleased, under the title of traditions or definitions. For by this means, she might both serve herself of all those clauses of Scripture which might be drawn to cast a favorable countenance upon her ambitious pretences, which in case the Scriptures had been abolished she could not have done, and yet be secure enough of having either her power limited or her corruptions and abuses reformed by them. This being once settled in the minds of men, that unwritten doctrines if proposed by her, were to be received with equal reverence to those that were written; and that the sense of Scripture was not that which seemed to men's reason and understanding to be so, but that which the Church of Rome should declare to be so, seemed it never so unreasonable and incongruous. The matter being once thus ordered, and the Holy Scriptures being made in effect, not your Directors and Judges, (no farther than you please;) but your servants and instruments, always prest and in readiness to advance your designs—it is safe for you to put a crown on their head and a reed in their hands, and to bow before them and cry, hail King of the Jews! To pretend a great deal of esteem, and respect, and reverence to them."

This is an ample exposition of the true origin and design of the Roman Catholic Rule of Faith. It originated with an ignorant, debased, and enslaved generation of men, in the dark ages: and has been a terrific weapon in the hands of ghostly power, to accomplish the prostration of the rights of man; in robbing him of his civil liberty, and the rights of conscience. We now proceed with our examination of this Rule.

1. The Roman Catholic Church cannot pretend, with any show of reason or conscience, to possess this "infallible Rule," when her greatest men cannot agree among themselves, in deciding

where this Rule exists. Now every one knows the great diversity of sentiment, among the Romish writers touching the point where this infallible power lies. I have formerly noticed *four* distinct sects among them. I have to add; that one class led on by Pighius, Alber, Gretser, and Bellarmine, and followed by all the Jesuits, place the existence of infallible power in the pope; and make him the depository of interpretation. Bellarmine *De pontiff.* Lib. 3. chap. 4. says "the Pope cannot err." The canon law in the gloss, calls the Pope, "the Lord God." The Bishop of Bitonto, Mussus, has styled him,—“Him who is to us as our God upon earth.” The Bishop of Grenada calls him,—“a God in earth, not subject to a council,” And so late as July, 1809, Pope Pius VII, in excommunicating “his own dear son” Napoleon, whom he crowned and blessed, says,—“We, unworthily as we are represent the God of peace!” Another class made the Pope an unlimited monarch in spiritual and civil matters. This was the sentiment of the councils of Florence, of the Lateran and of Trent. Another class violently oppose this tyranny, and stand up in behalf of the rights of councils; and they assign the Pope only the right of Presidency. Du Pin, Paola and others advocate this; and they are sustained by the decisions of the councils of Pisa, Constance, and Basil. These opinions respect the Pope’s supremacy, and infallibility.

The decretals of Pope Pious I. declare for the rights of Bishops against the lordly claims of their superiors. “Bishops are accountable only to God,” Bellarmine opposes this with “fierce zealotry;” and places him above all councils, and all tribunals in earth, and in law! To crown the climax, he writes thus,—*De Pontus* Lib. 4. chap. 5. “*If the Pope could so far err, as to command vice, and prohibit virtue, the Church is bound to believe vice to be good, and virtue to be bad!*” I can give many more quotations, were it necessary, out of the canon law, and decretals of Pope Gregory XIII. This was the usual style of the ghostly powers in the dark ages. But now, they have gradually receded from this folly and impiety, down through the other shades of difference, to a “mere Presidency of the Pope.” And Dr. Pise, the Senate Chaplain, I heard assert on the floor of the Protestant Association, that they owned the Pope merely as their “*spiritual head:*” and rejected him, or rather, *never* owned him as a temporal *prince!* It is true, no man who has read the canon law and decretals, can for a moment believe this. For the Pope “infallibly” claims this power and still wears the *triple crown?* And Dr. Pise knows this.

Other Romish writers place councils above the Pope: and here have been councils that have exercised this power. The

Count of Sinuessane arraigned, tried and condemned Pope Marcelline for *pagan idolatry*! The Council of Constance condemned Pope John XXIII: and that of Basil condemned Eugenius IV.

The assembly of Cardinals and Prelates of France in 1625, declared that "his Holiness the Pope is above all calumny, and his faith out of the reach of error!" This was the dogma of the Jesuits. "The Church," say many writers, and my opponents among the rest, "the Church" is the infallible Rule and Judge. No; says another class, "the Pope alone is Judge;" "The Pope is above the Catholic Church." "No council can touch him," says Pighius. "He is above councils," says Bellarmine, yet he acts like a holy son of infallibility, "he may be deposed, only for heresy." (cap. 30.) Yes! say several "infallible councils," "we are above the Pope, and can try him, and can depose him, and we have done it! And thus, they suit the action to the word, like all honest men!

Thus it is manifest that the leading men of the Roman Church are all agreed that they have within "*the Church*," an infallible Rule and Judge. But they are at endless war among themselves respecting the place where it is deposited. We have it; that is certain; but we cannot tell where it is! This made Dean Swift observe, that "really the mother Church might as well be without an infallible head; as not to know where to find him, in time of necessity!"

But, nevertheless, they agree in a marvellous manner on this point; namely,—to reject unanimously Almighty God our Savior's own infallible Rule; and *himself* as the infallible Judge. "They are not content with Christ the judge in heaven; and the holy scriptures the rule and judge on earth;—says an eminent writer,—“but they must have another judge; *a visible judge*. Like the Israelites, they must have *a visible God to go before them*,—though it were but a *Calf*!”

Let the Roman Catholics go then, and try their infallible Rule in the composing of their own internal wars and controversies. Let them do this, before they stalk forth as my learned and wise opponents say, in reference to their present warfare,—“arming themselves with a panoply tempered by no terrestrial artist;” to attack the genius of Protestantism in his strong holds. It will be well for them if, with the hero of Don Quixote, they meet not a windmill, in a similar illusion of the brain!

II. What the Roman Catholic Church claim as the only infallible Rule, is a thing, even by their own testimony, absolutely beyond the reach of the Pope, or any council to use. It is positively impracticable of application of mortals!

Were it not for the impiety of the thing, it were a piece of pleasant humour to hear a Roman priest descanting about the *obscurity* of the Bible; and melting into pathos about the impossibility of God's own rational creatures understanding a plain and luminous message of the Gospel from their Creator. Now, in opposition to all his declamation, it is evident that the priest never feared nor even believed the obscurity of the Bible. It is because it is "*so small a book*" and because it is *so plain* and clear that he does fear it; and does keep it out of the hands of the laity. If it were obscure it would do "Holy Mother" no harm.

But, let any one look at the "Infallible Rule" of the Catholic Church! 1st. It includes the Scriptures, with the Apocrypha, with all its tough fictions and indecencies. Now, *I* tell you, gentlemen, the Pope of your church can no longer wield the *sword of the spirit*, and fix infallible interpretations; and subdue the human soul; and produce faith; and a new heart in man; and real grace,—which our infallible word and judge do,—than you and the Pope, can create a new Ireland; or even cleanse the Augean stable of his Holiness' court at Rome.

This is not all.—In your Rule, and as an essential part of it, you reckon all the acts and decisions of "Holy Mother Church." These are deposited, you know, in, at least, 8 folio volumes of the Popish Bulls: in 10 folio volumes of Decretals: in 31 folio volumes of Acts of Councils; in 51 folio volumes of the Doings and Sayings of the Saints,—"*Acta Sanctorum*," and add to all this, at least 35 volumes of the Greek and Latin Fathers; in which are to be found that part of your Rule called *unanimous consent* of the fathers. And to all this chaos of unread, unexamined, unimagined material, you add the almost boundless list of *unwritten* traditions, which, like the learned German's book, contain "observations and dogmas on all things,—and something besides;"—traditions which have floated down on the wind, and miasmatic air of nearly 1260 years.

All these cumbrous and enormous additions made to the Holy Scriptures form the Roman Catholic rule: the Pope is *judge*. This judge must know the whole Bible infallibly and wholly: he must be minutely, and perfectly, and infallibly acquainted with all the above named 135 folio volumes: he must know infallibly all their unknowable contents; reconcile all their irreconcilable contradictions; know minutely, and infallibly, all the cases, and wants of all his dear flock, namely, the cardinals, prelates, priests and lay subjects; he must know the hearts of all; and be able to send light into the human mind, and uprightness into the human conscience: he must know the merits, perfectly, of each

contending partizan ; and order of friars ; and set forth, in a plain, clear, and luminous page, every truth to settle disputes : so that if the combatants do not see it, his *infallible Rule* may yet convince and convert all the predestinated children of heaven ! And, finally, as the first step towards his evidence of doing all the rest, he must write down as clearly as by a sun beam, the place where the long sought for, the *terra incognita* of this undiscovered, and undiscoverable land of infallibility and supremacy can be found ! That is, your infallible judge must begin by conquering an absolute impossibility ; and this over, he must show proof further, by triumphantly proceeding to conquer ten thousand impossibilities ; annually, hourly, and each minute !

This being manifestly the true state of the case, one is almost tempted to think the claims of the Catholic Church to *one* infallible head or judge only, to be quite moderate and modest. I am persuaded that, in order to know infallibly the Hebrew text, and the Greek text, and all the different sentiments and doctrines contained in these 135 folio, and to digest and arrange all the *oral* traditions, and bring the *unanimous consent* out of the fathers, where no consent ever existed—not even *ten millions* of Popes, such as the luxurious and effeminate beings, which have reigned in Rome under the name of Pope could do the ten millionth part required of this Rule.

Nay, *I* must put the case stronger still ; none but Almighty God has the attribute of *infallibility* ; none but God can reveal to the church his own word ; none can be the Lord of the Conscience, but our Creator, and he is supreme Lord thereof. And there can be no more any inferior, or subordinate Lord of the Conscience, as my opponents affirm, than there can be a rival to the Almighty on the throne of our hearts, and on his throne in heaven. None can be judge and rule of faith, but *he* only who can create a new heart in us ; and make us true Christians, even the Great God, who, indeed, uses men as pastors, and to be our spiritual teachers and advisers ; but who alone knows all the secrets of the souls of men : who alone convinces and converts. *He alone* can be the judge ; and his word alone can be our rule. And those who set up these counter claims, we repeat it, must either be designing knaves, using false and wicked pretences to gain an ascendancy over the souls, bodies, and goods of men ; or else, as Dr. Rush says, “they are deranged in the *moral faculty* !” And as that means the *conscience*, and is a derangement brought on by their provoking God and breaking his laws, it is no extenuation of guilt. This claim set up by the Pope, and the priests, reminds me of the saying of a maniac in the Philadelphia Asylum, “People think me idle here, in my cloister, or dungeon cell in this easy old bachelor life, which I am leading ! But, alas !

for the ignorance of mankind ! Be it known, that I keep in motion the balance wheel of heaven : and but for me, all nature would stand still !”

The Pope’s claims are fully as extensive and as extravagant. He absolutely affects to do, in the spiritual world, and the church, and in purgatory, and in heaven, what the maniac believed he did in the natural world ! The Pope keeps the balance wheel of heaven in motion ; but for him all illuminations, and all efficacies of grace, and all conversions, and all deliverances from sin, and all emancipation from purgatory : and all entrances into heaven will cease and stand still. See a singular coincidence between these anomalous claims, and the words of St. Paul and St. John in II Thess. ii. 8.—12. Revel. xvii. 1—6. But, gentlemen, it is only a *coincidence* !

This is the commencement of our argument against your Rule, —I must here pause, for want of room ; in order that I may pay my respects to you, in a review of a few of the leading errors and misstatements in your letter.

1st. You charge me with a want of unity in my last letter. I assure you that there is strict logical unity in it. I laid down my rule of faith ; defended it ; and closed by showing that every objection you brought against our rule, operated *ten* times more severely against your rule. This was the reason why I noticed the errors, heresies, and division in your church. And if I was obliged to notice many different kinds of them, this only tends to illustrate the fatal error of your Rule.

But 2d. There is an error in your statement, and I shall bring it before the public. For *I* have frankly to tell you that I have no hopes that *I* can prevail with you to correct it. It is a misstatement copied, as usual from Milner’s *End of Religious Controversy*. It is the standing error, the stereotype misrepresentation of the Roman Catholic writers ; and is repeated by every little scribe which undertakes the defence of “Holy Mother,” for a few indulgences. It is this : that you never give our own definitions, nor a fair description of the Protestant Rule.

We have repeatedly stated that our only infallible Rule is the Scriptures : and the only infallible judge is the Holy Spirit, speaking to us in them. And these words of God are interpreted by his own words in another passage ; that is,—the Spirit speaking in the word, interprets it to his church. And hence, it is a proverb on the lips of all Protestants, that the Bible, or the Spirit speaking in the Bible, *is its own interpreter*. All Protestants have solemnly denied that their Rule was *the Bible as explained by private interpretation ; or as understood by every private individual* ! And yet with these denials before his eyes, Milner asserts this falsehood over again, in his *End of Religious Con-*

troversy. You gentlemen, have repeated and propagated this same slander : and so has Dr. Varela in his letter to me. You invariably tell your followers, that the Protestant's Rule is *their Bible as interpreted by private judgment*. [See col. 3. p. 70. Truth Teller.] Indeed, your whole argument is based on this unmanly misrepresentation, throughout !

Your error has arisen from mistaking our declarations, touching *private judgment*. We say that in the ever blessed Reformation, we achieved "the right of private judgment," in thinking for ourselves and choosing our religion ; instead of hiring priests to keep our conscience, and settle our spiritual accounts with our Maker for money !

But we carefully teach our people, that while they have this right of private judgment, in regard to man ; they are bound by God's word to believe all that HE says, and do all that HE commands : that *they have no right before God* to take the Bible in any sense different from the mind of the Spirit of God speaking in it. That is, not by *private interpretation* ; but by the Bible's own explanation of itself are they to be guided.

I beg the attention of my readers respectfully to this point. It is this solution which neutralizes all the Priest's objections. And this explanation, we cannot prevail with their candor to observe. It is a pitiful cause, which requires its defenders to lay down a false statement, as the opinions of his opponent, that he may, in the estimation of the ignorant, reap laurels for fighting against a man of straw, or, to use my opponent's elegant allusion, "couch a lance against a windmill !"

As for honest *John Wesley*, it is not in my way, nor yours either, to drag in the name of that good man into our controversy. Your arguments, however, take in a wide range ; or, to use a hunter's phrase, "your gun scatters its shot too much." You start an idea, and there is no saying where you end ; as Cowper says, you—

"Start it at home, and hunt it in the dark ;
Through Gaul, through Greece, into Noah's ark."

Gentlemen : you ought, in honor, to quote the avowed creeds and confessions of the church. No society is accountable for the private opinions of its members, while they are innocent speculations. I have no doubt that you have misquoted honest *John*. For you must know that his failings leaned to virtue's side. So far from making your quoted concessions, *John Wesley*, actually pleaded for *perfection* in this life ! But, I am unwilling to be thus drawn away to personalities. I leave his defence to Dr. Bangs of the Christian Advocate ; only adding, that you had better tread lightly on the ashes of *John Wesley* ; and similar worthies ; for,—

"If Christian worth in heaven rise,
Ye'll mend ere ye come near him!"

4. For *Field* and the illustrious *Hooker*, it is perfectly known to every theologian, and to you both, that these men did not favor your unscriptural views, in any one particular; and it is disgraceful for a man to torture an idea out of an author, contrary to every argument in his book. The quotation of *Hooker* is, however, exactly in accordance with my views. You must have been hard run when you cried to such an honest Protestant as *Hooker*, for help to your sinking cause!

5. I noticed not your former remarks on Luther, because I repeat it, this is *personal* abuse, not argument. But since you stoop so low as to reiterate, I shall vindicate him here. Gentlemen, you furnish us another proof, that a Roman Priest cannot breathe, nor eat, nor drink, nor exist, without slandering good old Luther, and the other worthies of the Reformation! It has seemed to be their very aliment to slander them. This glorious and splendid achievement of the Reformers, owned and blessed of Almighty God, in giving civil and religious liberty, as well as pure Christianity to every nation of Europe, who would embrace it, has ever been painful and mortifying to your sect. Their name seems to inflict pain on a priest's and monk's heart, as acutely as when the steel touches the bare nerve! Do you remember the old saying, *I think*, of your own Erasmus? What made the Romish priests so malignant against Luther, was this: "He touched the Pope's crown, and the priest's belly!" And the *latter*, you know, is even more delicate than most of the priest's consciences!

You gravely asserted that Luther rejected the Epistles to James, Hebrews, &c. This I solemnly deny: and every theologian knows that your assertion is false! If you really knew no better, it was inexcusable in you to write on the subject: if you did know what I have now asserted, it is a criminal, but powerless attempt to injure *the hero* of the Reformation, whose fame is increasing every year! The truth is this: When Luther was yet half a monk, and had his eyes only half opened to the light of Protestant truth, "he spoke lightly" of James' Epistle. But afterwards, when he was a thorough Divine, he advocated that Epistle, as well as all the rest. [See Horne's *Introd.* vol. iv. p. 412. note.] And they were inserted by him in the canon.

Some time ago, a slander was thrown out by a Romish Priest in the Protestant Association. But it met with a detection, and caused no enviable feelings to the slanderer. He asserted that he had a quotation from Luther's own works, in which that Reformer is made to confess, that he had been an impure, wicked and licentious man. But, as usual, in Roman Catholic quota-

tions by priests, the quoter stopt short in the middle of Luther's sentiment. And how was the slanderer confounded when he was helped, by a skilful *accoucheur*, a friend of mine, to deliver himself of the rest of the sentence!—namely,—“All this I was,” says Luther, “while *I* was a Roman Catholic and a monk; but now *I* am, by the grace of God, what I am!”

And Dr. Varela in his letter to me, has retailed extensively a variety of slanders against Luther and Calvin, from their well known *Books of Monkish fictions*. No man of sense believes these ridiculous fictions. And I should be guilty of insulting the understandings, and consciences of my three opponents, did I even insinuate that they did themselves, believe them. But it is unmanly and criminal in men of letters and taste, to feed the vile appetite of slander, among a degraded and ignorant community, the simple faithful; who *read*, and *think*, and *believe* by *sacerdotal proxy*.

“I'd sooner be a dog and bay the moon,
Than such a ROMAN.”

Mr. M'Crie, in his life of Knox, has given us a few delectable specimens of this Roman mode of *arguing down* the Reformers. He tells us that the Scottish Catholics gave out that *John Knox's* head was converted, before he died, *into a dog's head, with its face turned backwards!* And that he was known to have visible communion with the devil! And this is gravely professed to be believed by our priests to this day! It is one of the grand miracles!

6. In your assault on the integrity of the Holy Bible, you permit yourselves to say that no less than 20 *books of the old Testament have been lost*: they being destroyed by the Jews. I am sorry, gentlemen, that you are so reckless of truth. In this you assert what every sound theologian knows to be utterly false! Not one book, not one sentence of *inspired Scripture* is known to be lost. [See Jones, Horne, &c. on the canon.]

7. You quote a writer approved by Bullinger. We agree to every sentiment in it. But, gentlemen, you have committed rather an odd blunder. He says, “the *Church* taught us, &c.” He does not say, “the Roman Catholic Church, &c.” And it is time that, in all conscience, you learned to know the wide difference between these two societies—the *Church* and the *R. C. Church*.

Lastly: I close by reviewing your invective—I had almost said, brutal invective against the *Waldenses*, a people dear to all good men, the primitive and apostolic church, in the valleys of Piedmont and Bohemia.

Ah! gentlemen, “Old Mother Church” has lost none of her ancient virulence; but with her age, she is becoming feeble and

toothless. And as Livy has finely said—“*Vana sine viribus ira est.*” The world is not to be forever covered with darkness; and a ready prey to impostors. Late extensive and learned researches, have thrown a clear light over the aspersed character of those holy martyrs of Jesus Christ. The ignorant and obscure writers you quote, together with Mosheim and a few other Potesants who permitted themselves to be imposed on by Roman Inquisitors, are no more to be relied on for the character of the Waldenses, than would the records of the Jews, who murdered our Lord, be relied on for *His* character. What! believe the murderous Inquisitors character of our dear bretheren, the Martyrs! Believe the Roman slanders of our dear bretheren, the primitive Chistians.

But it so happens that we have the testimony of *two* Inquisitors, and some prelates, and of Æneas Silvius, afterward Pope Pius II. against the slander perpetrated at Rome, against the Waldenses; and unblushingly advocated and perpetuated by Drs. Power and Levins, in this enlightened age! Besides, we have two of the ancient creeds of these primitive Christians, yet extant. From all these testimonies it appears that they were strictly moral, believed in one God, in the Holy Trinity, and in all the doctrines held by the Calvinistic churches of the Reformation.

I shall recur to this, and exhibit fully these testimonies again. Meantime my readers are referred for a full account of these eminent Christians and martyrs, to *Jones' History* of the Waldenses; published here in 1824, and edited by our eloquent brother, the Rev. Spencer H. Cone, in two volumes, octavo.

And when we come to the sanguinary marks of the Roman Catholic Church, under the article *Persecution*, we shall rehearse a tale of woe, not equalled in history, perhaps; nor surpassed in fiction. I allude to the horrid massacre, and extermination of the Waldenses, by the Pope Innocent VIII. and his ferocious priesthood.

The Jews of old bewailed the deeds of their ancestors, and said, “Had we lived in the days of our fathers, we would not have slain the prophets.” And they garnished the sepulchres of the martyred holy ones. But alas! in this enlightened age, the less humane priests of Rome do not only refuse to garnish the tombs of the martyred Waldenses and Albigenses, but they breathe the poisoned breath of cruel slander over their sacred ashes. In the vindictive attributes they have always been immutable.

I am, gentlemen, your obedient servant, and well wisher,

W. C. BROWNLEE,

Pastor of the North and Middle Dutch Church.

New York, March 6.

Reply of Drs. Power and Levins,
TO DR. BROWNLEE.

No. 3.

And I will turn my hand upon thee, and purely purge thy dross, and take away thy tin.—ISAIAH i. 25.

Rev. Sir—Since the days of the Lion Hearted Richard, or, to go back to a more remote period, since the antique days of the querulous Thersites under the walls of Ilion, many modes for the display of both moral and animal intrepidity have been assumed. The battle warriors of the Grecian Bard have been exemplars to some,—others have earned an undying and unenvied fame by close attention to the ribald excellencies of the foul tongued Thersites.

In the intellectual world, too, illustrations of the diversity characteristic of the human mind in its search for distinction abound. Here the routes travelled to the notoriety of fame are as various as prophet could predict from the waywardness of man. Some have toiled, and often, oh, how cheerlessly, in the abysses of physical nature, to arrest her laws and bring them up to light; others have wasted strength of frame and head in passing through the mazes of metaphysical labyrinths;—and then there have been those who, spurning the attractions of earths, have soared on the wings of mathematical science to Heaven's fields of radiance. But there is another class of distinctionists, and it would be disrespect to pass them by—the class of operative religionists. Many of its members leagued to a more than a common share of the curse entailed on the children of Adam, toiling in the “sweat of their brow,” and pack horses to the interior spirit, have drudged through the “Hebrew and Greek of the Holy Ghost,” to make themselves in the solemn words of Byron,—

“To make themselves a FEARFUL monument!
The wreck of old opinions;”

to dissever the ties of religious unity, and fling man a wanderer without haven or beacon light on the limitless sea of indefinite creed and indefinite religion.

To illustrate the few remarks now made by reference to names in the various walks of intellectual pursuits, would be straying from the goal we have in view. We must restrict ourselves to a more limited field—that of polemic fame. Here, too, there is a wide expanse; and, with our readers permission, we shall contract it. The controversial heroes of the olden time shall be passed by;—the names of the mighty dead which were once

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like bannerets in the field of religious strife, may slumber in their vellum repose;—a worm eaten folio shall not be disturbed to extract a single agnomen. Our ambition is limited to one—to Dr. Brownlee, a preacher in the Middle Dutch Church. His name in itself a host, is more than ample matter to impart the lustre of embellishment to our preceding remarks. His letters, and, oh, ye members of the Middle Dutch Church, his powers of ratiocination! Theological in his matter, *logical* in his proof, *invincible* in his arguments, *rigid* in his references, *definite* in his terms, *classical* in his phrases, *solid* in his Scripture texts, *happy* in his quotations,—did the old Stagyrte return to earth he would shun an encounter.—*Gentle* in his words, *courteous* in his allusions, *fastidious* in his compliments, would Homer's Thersites wear the wreath of victory?

“Et vitula tu dignus et hic.”

From your CHALLENGE and first letters, from your logic and your matter, it was obvious, Rev. Sir, that you were an erudite of no common mould, of no common cast in structure of mind. You evidently lurked after the distinction of report and martyrdom of fame. But if a doubt could have remained, or a misgiving exist to complete the fulness of proof, there are data in the wildest luxuriance of abundance in your last extraordinary production, to remove all suspicion. You are ambitious of renown, fond of the public gaze. Blame not the structure of the pedestal on which we shall fix you.

Your first letters you said were “*skirmishing*,”—the last, then, of course, is serious conflict. Your first letters are merely illustrative of your powers of “*squinting*,”—the last—it is hoped we do not bear false witness—the last is direct, unerring vision; the completion of cool, logical, and theological argument. To aid our readers and specially the members of the Middle Dutch Church, in the application of this direct and unerring vision,—the demands expressed in our former letters, are a THIRD time repeated. You, Rev. Sir, have *not yet answered them*. Excuse the iteration. Pardon our adherence to singleness of object. “Tell us how you know the Bible to be the word of God? How do you know which books were written by Divine inspiration? Does the Bible contain the whole word of God, or does it not?” Have these steps in the logical order of dependency been solved? The following passage from your letter in which there was to have been no “*skirmishing*,” is your reply. “*We have*,” says Doctor Brownlee, “in our *last two* letters, in the briefest manner possible, established the truth of the *authenticity*, and *inspiration* of the Holy Scriptures; and, *thence*, showed that this evidence is the *perfect evidence* of the

infallibility of the Bible : in which the Holy Ghost as the infallible judge, speaks to us, &c. *This also*, decides the *canonicity* of each of the books, which *constitute the entire number* of the holy canon of Scripture. Every book established by the evidence *referred to*, is of that canon, and every book which is *not sustained* by this evidence is not to be received into the canon."

This, then, is your cool, logical, and theological answer. Conscious of your defects, aware of the inferences which must have been made by minds in the slightest degree capable of reflection, and to cheer the drooping expectations of the Middle Dutch Church, you thus wrote at the close of your letter, No. 2. "One word to my *friends*, *this* I call only *skirmishing*; for I am *pressed* for want of time;—I propose to *begin* the controversy with my learned opponents, soon, in *good earnest*." You admit the controversy to have been commenced in "good earnest." What are your arguments? Where do they exist? Mark the *Calvinicity* of the stratagem. You refer to your *skirmishing* letters for the answers to our queries! In the records of controversial logic can any thing be discovered so utterly puerile, so recklessly impotent, so absolutely wanting in respect to Calvin's Creed, your station as a preacher in the Middle Dutch Church, and your character as a scholar? In your "*good earnest*" letter you refer for the proof of your rule of faith to the preceding letters where no arguments exist; and, in the preceding letters, where you admit you were but *skirmishing*, you palliate your inattention to argument by the promise of display in your *good earnest* letter, where neither argument nor proof are given. Were it not reducing you to the innocent simplicity of infancy, we should consign you to the nursery to be rocked to the old lullaby, "see saw, Margery Daw." Is it thus a man acquainted with the "Hebrew and Greek of the Holy Ghost" establishes his Rule of Faith. Is this the outpouring of the Holy Spirit's favorite. If this be logical and theological reason,

"It is such stuff
As dreams are made of."

No answer, no proof, in our *skirmishing* letters; nothing but assertion and reference in your *good earnest* letter;—What is the inevitable inference? You are unable to solve our queries. 'To greet you in your own words,—“our enlightened community needs no comments on this.” “So much for Buckingham!”

Your ascension on the scale of logical worth and distinct on is now evidently, seconded by our remarks on the proofs you have given of your Rule of Faith. It is hoped they will captivate the approval of your friends; those *friends* whose fears you

sought to allay, whose sympathies you desired to enlist, when you made the strange admission of *skirmishing*. Your prowess has been brilliant, your heroism transcendent, your argumentative procedure irresistible. You struggle hard with necessity. But, should your achievements not dispel apprehensions of your ultimate success, or lull suspicions of the chances of future triumph, still we would entreat them to visit you with commiseration. Judging, however, from your past efforts, there is as yet no favorable omen of a brightening change. The vista of futurity is dark with storm. As a pledge of shelter in the closing catastrophe of the polemic strife, it were well the kindly affections of their hearts were called into action as soon as possible. Facility of performance is aided much by early practice; and the ease of habit is free from those harsh breaks which untutored and undisciplined minds display. Should the result be what is now anticipated—gloomy and disastrous to the champion of the Calvinistic creed, the words of St. Paul are submitted to their thoughts: “Charity never falleth away, whether *tongues* cease, or *knowledge* be destroyed.” 1 Cor. xiii. 8. You know, Rev. Sir, from the “Hebrew and Greek of the Holy Ghost,” that “the tribulations of the just are many”—and that “he who exalteth himself shall be humbled.” Now, if the rays of pity shoot out from the hearts of your “*friends*,” warm, refreshing, and vivifying as from us, the tear that weeps over your fall will blend with the smile that consoles. This, if not of oblivion, will be the symbol of forgiveness; and then you may entreat them in the rapturous words of the Psalmist,—“You are my refuge from the *trouble* which hath encompassed me; my joy, deliver me from *them* that surround me.” Ps. xxxi. 7.

But, Rev. Sir, there is an obtuseness of intellect that often resists the most palpable evidence, and, possibly you may labor under this affliction. It may, perhaps, be imagined the piety of your friends and the members of the Middle Dutch Church is not yet needed. The following passage from your “*good earnest*” letter claims their solicitude; and, when added to your see saw probation of your Rule of Faith, if the tear of pity do not flow for a hapless favorite of the interior spirit, their hearts must be callous,—untrained in the charity of St. Paul. The rudest intellect, not blinded by the prejudice of party zealotry, will, however, appreciate its worth. “You have *no right*,” you affirm, “to pronounce sentence on *one* of my arguments, you are neither judge nor jury: it *belongs* to the Christian public, to pronounce finally on mine and your arguments.” What, worthy and excellent preacher in the Middle Dutch Church, we possess no right to pronounce sentence on one of your arguments! What, not

even a *squinting* permission allowed! What, not even the permission of *private judgment*! Your reasons, Rev. Sir, for this inquisitorial decree? Is it because the interior spirit does not speak through your letters? Are the "Hebrew and Greek of the Holy Ghost," less gifted with infallibility than your writings? Is it impiety "to pronounce sentence," is it impiety to aid the "christian public," in pronouncing sentence on the lucubrations, non-arguments, non-proofs, obloquies, vituperative allusions, and discursive declamations of Dr. Brownlee's "*skirmishing*" and "*good earnest* letters!" What, the Holy Scriptures less privileged than your crude and proofless effusions! There have been inquisitors less wanting in the attributes of severe mercy than you. We have *no right* to pronounce sentence on *one* of your arguments;—and this, shade of Geneva's Apostle, you term "*Protestant lesson and logic*!" Be it so,—we concede it; and, in the fulness of our hearts, and gratitude for the candor of your words of truth, we receive your admission, that "we are by our habits, of course, *strangers* to this Protestant lesson and logic." Excuse our waywardness, while we indulge in our old habits. Visit us with clemency, most rigid inquisitor,—for we are most rebelliously disposed to mock your despotism, and laugh at your assumption of authority. The right you would invest in all to judge of the Hebrew and Greek of the Holy Ghost, we will assume, pardon us, against your "Protestant lesson and logic," and arguments,—not *one* but *all*.

You have been repeatedly asked, Rev. Sir, for the proofs of your Rule of Faith; but to the present instant, you have studiously, designedly, kept aloof from all rational argument on the real question; to the present instant a proof, in the most remote sense satisfactory, has not been given by you. In no rational sense have you proved the Bible to be the word of God. On this we insist, and *will* insist. In your letter, No. 2, you say: "*I deem the rule to be of infinite importance. I have not declined the discussion of it. I have discussed it.*" We are ignorant of the import you attach to the term—*discussion*. But we know it is not *proof*, since the shadow of logical proof is not to be found in your discussion. If the *rule* be of *infinite* importance, as you admit, why not establish the basis on which it rests,—why not prove the Bible to be the word of God? Again, in your letter, No. 2, you write thus gently: "But, I am not tenacious; I *yield* to courtesy; *qua via ducit, sequar*. Since you insist on it, that the rule shall be discussed first, *even so be it*: only let none of us *propose a retreat*." Here then is a promise urbanely expressed to the ear, but, oh, how broken to the hope! The Bible is not yet proved to be the word of God, and yet, in the same letter

from which the preceding passage is taken, you yoke the interior spirit to the interpretation of five Scripture texts to prove the infallibility of the Bible. This is a ludicrous specimen of the nursery see saw logic; or, to dignify it with a scholastic appellation, this is a happy illustration of the vicious circle. The interior spirit, is tasked to prove the infallibility of the Bible, and the Bible is used to prove the right of the interior spirit. You insist on the Bible being the *only* Rule of Faith; that each individual, no matter how gross or uncultivated in mind, possesses the right to adopt that sense of Scripture which appears to him the best according with truth; that God has promised the illumination necessary to discover this accordance with truth, and yet all this you pretend to prove from Scripture texts, ere the Scripture is proved to be the word of God! Can any procedure be more absurd—more evidently defective in argumentative precision? Is not this the vicious circle? The preacher in the Middle Dutch Church will obstinately pretend, that the Catholic, by admitting the church to judge of the sense of Scripture, invests it with an authority superior to that of God, yet he will concede this authority to each individual! We would intreat the “Christian public” to note this inconsistency.

But you, Rev. Sir, and every Calvinist professing adhesion to the principle on which your rule of faith is founded—the right of private interpretation of Scripture, contradict this principle and this Rule of Faith by your conduct. You do not adhere to the Sacred Scriptures *solely*; you *add* to them, and this was observed in our last letter, but you found it not your interest to grapple with the unyielding force of the remark. You shunned it in the spirit of crafty Calvinicity. Why are there, we demand of you, if the Scriptures solely be your rule of faith, why are there catechisms, professions of faith, synodical decisions? Why condemn the Anabaptists, the Arminians, Socinians? Why did your holy founder, John Calvin, illuminate the streets of Geneva with the funeral pile of the unfortunate Servetus? All, equally as you, may pray, and invoke the aid of the inferior spirit to interpret the Holy Scripture; and all, equally as you, may exult in the truth of their interpretation. Will you establish a monopoly of trade, and fix a tariff rate on the interpretation of others? Is the Middle Dutch Church the only tabernacle of the interior spirit? Does not the “Lord of Conscience” deign to dwell in the temple of the Unitarian? Do you and the Unitarian agree on the number of the articles of faith? If you do not, why is the Unitarian in error? He professes as sincere respect as you for the Scriptures; he prays and invokes the assistance of the “Lord of the Conscience.” Why, then, should

not the Lord of the Conscience accept the invitation : and why should not the interpretation of the Unitarian be the very essence of truth ? His authority is equal to yours ; and the basis of his system of faith, derived from the principles of your Rule of Faith, is founded on more logical and more consistent inferences. Do, Rev. Sir, intreat your interior spirit to evolve the difficulties and consequences embodied in the preceding hints. It is hoped the "Christian public," and specially the members of the Middle Dutch Church will attend to your explanations. We, of course, not being trained to "*the Protestant lesson and logic*, have *no right* to pronounce sentence ; we are neither judge nor jury !"

Having shown the futility of your reasoning in establishing your rule of faith, the only topic, which, in strictness, should have occupied your attention, we shall now notice the serious deficiencies in your last "good earnest" letter. It is, we must say, a strange blending of matter absolutely irrelevant to the primary subject under dispute. You adduced a few texts of Scripture to establish its infallibility, and this, be it remembered, *ere* the Bible was shown to be the word of God. The conclusions deduced from your texts were proved to be illogical, hence they are useless in argument. You, Rev. Sir, have not refuted our explanations of these texts. They, as yet, exist in their strict force. Our readers are referred to our letter No. 2.

You are evidently not familiar with the writings of your "*hero of the Reformation*," Martin Luther : your denial of our charges relatively to his rejection of the Epistle of St. James, &c. is proclaimed in a most dogmatical form, yet it is not true. We repeat your words, that the members of the Middle Dutch Church, and the "Christian public" may appreciate your dilection of truth. "You gravely [that is, we] asserted that Luther rejected the epistle of St. James, Hebrews, &c. THIS I SOLEMNLY DENY ; and every theologian knows that your assertion is *false*!" Patience, gentle Doctor,—suppress the ebullitions of your interior spirit ;—this matter does not depend on the "Hebrew and Greek of the Holy Ghost !" Was Luther "half a monk" when he wrote the work, *De Capt. Babyl.* If you have read it, you must have noted the following words : "*Si uspiam deliratum est, viz, de extrema unctione, et etiam si esset epistola Jacobi, dicerem non licere apostolum sacramentum instituere.*" "If the madness of folly were ever displayed, that is, in reference to extreme unction, *though it were* the Epistle of James, I would say it was not in the power of an apostle to institute a sacrament." In the original edition of Luther's works printed at

Jena, this canonical Epistle is insulted with the terms *dry, chaffy*, (straminosa,) and unworthy of the apostolic spirit. The Epistle of St. Jude is called "*superfluous and useless*," superfluum et inutilem. For farther information we refer you to the first edition of Luther's German New Test. and its thousand errors, published in the year 1522. When you have read it your interior spirit will be enlightened, your tone of dogmatism subdued, and your ignorance instructed. To enhance the estimate of your "*hero of the Reformation*," we present you with the judgment of Zuinglius of this eminent Bibliomastix;—Zuinglius, it is presumed, is one of your theologians. "Thou dost corrupt the word of God, Luther. Thou art seen to be a manifest and common perverter of the Scriptures." Zuing. Op. Tom. 2. Lib. de Sacr. ad Luth. But, possibly, you may reject the authority of Zuinglius as you do that of Mosheim alluding to your favorite "*primitive christians*," the Albigenes. Receive, then, the infallible evidence of Luther himself against Luther; and, on the next Sabbath, "*with divine permission*," present it to the members of the Middle Dutch Church, as a happy effort in the art of interpolation. In St. Paul's Epistle to the Romans, iii. 33, there exists the following text: "*We conclude that a man is justified by faith, without the deeds of the law.*" After the word *faith*, Luther adds the word *alone*. Does your *hero of the Reformation* express regret for his corruption of the text? No, he defends it, and his defence is in terms of the most gross, profane, and insulting arrogance. Mark the temper of his language: "*Sic volo, sic jubeo. Sit pro ratione voluntas. Lutherus ita vult, et ait se doctorem esse, super omnes doctores in toto papat. Propterea debet vox SOLA, in meo Novo Testamento manere, * * * etiam si omnes papasini ad insaniam redigantur, tamen eam inde non tollent. Pœnitet me quod non addiderim et illas duas voces OMNIBUS et OMNIUM, viz. sine omnibus operibus omnium legum.*" 5th vol. of Luther's works, page 141, original Jena edition. As the import of this modest and inspired extract, though not in the "*Hebrew and Greek of the Holy Ghost*," may be interesting to the members of the Middle Dutch Church, we present it to them in English: "*This is my will, this is my command. Let my will be reason. So Luther commands, and he proclaims himself a doctor pre-eminent above all the doctors of the entire papacy. Therefore the word ALONE shall remain in my New Testament * * * though all the popish asses should run rabid, they shall not remove it.*"

I regret the words WITHOUT ALL and OF ALL were not introduced; namely, "*without all the deeds of all the laws.*" In the way of additional strength, to prove that Luther rejected the

Epistle of St. James, you are referred to a Protestant authority, Buck's Theological Dictionary, article, Lutherans.

We now interrogate you, did we affirm truth, when it was said Luther rejected a portion of the Scriptures? Did we make a "powerless attempt to injure the *hero* of the Reformation?" Was Luther "half a monk," a thorough divine when he wrote the preceding edifying passage? There is, also, another important question to be asked; it is repeated from our last letter, because the whispering of the interior spirit warned you to evade it—by falsehood and a "solemn denial." Was Luther right in rejecting a part of the sacred Scriptures you receive; are you in error while admitting what he rejects? Is Luther in error; are you right. The "Christian public" await your answer. Let there be no squinting; no plea of "skirmishing," to cheat the hopes of your *friends*.

The mode of disproof adopted by you against our allusions to "honest John Wesley," is new in the art of criticism. It must be noted. "*I have not doubt*," you say, "that you have misquoted honest John." This, then, is sufficient warranty to reject an evidence, because, "*you have no doubt!*" Your mere *doubt*, however must not be admitted to a higher order of critical evidence than your "*solemn denial*" of our testimony of Luther. We at once subvert it by a reference to the preface to "honest John's" sermons, and, as *we* need not the interference of "*Doctor Bangs of the Christian Advocate*," in quoting a simple passage from Wesley's writings, you are referred to the learned Doctor to explain the difficulties involved in your rule of faith by the admission of Wesley. The preface from which the passage was selected was written by honest John himself in the year 1771. You will find it in the 6th vol. of Harper's edition of his works, printed in this city, year 1826. But we, receive a little more truth stamped with the authority of your "good man," "honest John" against the religion you profess—Calvinism. The founder of Methodism was, of course, seraphically intimate with the dove—breathing of the "interior spirit." Attend, Rev. Sir, to the convictions they wrought; they are thus expressed in the "Minutes of Conversations between the Rev. Messrs. John and Charles Wesley, &c. June 25th, 1771."

Quest. 5. What was the rise of Methodism, so called?

Ans. In 1729, two young men *reading* the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. They saw likewise that men are justified before they are sanctified; but still holiness was their *point*. God then thrust them, utterly against their will, to raise a holy people. When SATAN could no otherwise *hinder* this *he threw*

Calvinism in their way!" Here then, Dr. Brownlee, and ye members of the Middle Dutch Church, *Calvinism*, in the opinion of "honest John," is the agent used by Satan himself to prevent holiness!!

Again, from the "good man's" journal of the year 1773. "Monday, Nov. 1," I set out for Norfolk, and came to Lynn while the congregation was waiting for me. Here *was once* a prospect of doing much good; but it has almost vanished away. CALVINISM breaking in upon them, has *torn* the infant society in pieces!" Here the "good man" who could interpret the "Hebrew and Greek of the Holy Ghost," says that Calvinism prevented the "prospect of doing *much* good!" Honest and seraphic John, thy words are "in the way" of Dr. Brownlee's interior spirit. We refer him to Dr. Bangs.

You assert "it was not *in your way* to drag in the name of John Wesley;" was it not in your way to solve the difficulties introduced into the dialogue between yourself and the Arian cobbler? You left the cobbler to "stick to his last."—Why not "*squint*" at the difficulties involved in our remarks on the Epistle of St. Barnabas? Are the authorities of Du Pin and Doctor Lardner "*in your way*?" Were *they* "*half monks*?"

Considering the character of the station you hold in the Middle Dutch Church, we regret the irksome and painful necessity imposed on us to note so frequently your "solemn denials" and utter disregard of truth;—even in the teeth of St. Paul. You say you have visited the Philadelphia Lunatic Asylum,—this may be the radical cause of the aberrations of your intellect." "Not one book," asserts Dr. Brownlee, "*not one sentence* of inspired Scripture is known to be lost." Is St. Paul an authority admitted by your interior spirit? Read his words from the 4th chapter, 16th verse, of his Epistle to the Colossians: "And when this epistle is read amongst you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the Epistle from Laodicea." Where is the Epistle to Laodicea? In the *first* Epistle of St. Paul to the Corinthians, c. 5, v. 6, the words are; "I wrote to *you* in *an epistle*, not to keep company with fornicators."—The epistle of St. Paul containing the words now quoted, is the *first* to the Corinthians, and he *refers* to an epistle written by him *prior to this first*. Where is it? In opposition to this glaring and invincible evidence, will you now recklessly and unblushingly assert, that "*not one sentence of inspired scripture is known to be lost*?" We recommend you to the pity of the members of the Middle Dutch Church; to the sympathies of the "christian public!"

The length of our communications, Rev. Sir, appear to displease you. You were nearer the truth had you attributed your

displeasure to our arguments and the elucidation of your rule of faith. It involves you in the most illogical contradictions, insuperable difficulties, and in "solemn denials" against the most evident truths,—against St. Paul himself. The length must, in fairness, be attributed to *you*. Had you adhered to the probation of your rule of faith, we should have been brief, concise. Had you adhered to the logical order of procedure, and solved our queries logically and theologically, without submitting to the whisperings of your "interior spirit," the grand basis on which our future discussions should rest, would have now been established. But he is more than earthly who can stay your deflections of vision,—your *squintings*. You admitted the infinite importance of your rule of faith, and yet you introduce a thousand topics remote from the subject under debate. Your views, your intentions, are obvious. Our arguments, and illustrations of your rule of faith, you avoid; and, then to conceal your infirmities, irrelevant matter is brought into view. The uneducated and prejudiced minds of the Calvinistic party are cheated into a high estimate of your prowess as a scholar and disputant. If a single topic introduced by you, no matter how indefinitely distant from the real point at issue, be not met, you are cheered as victor, and seated in a triumphal car. This is the secret of your polemic conduct up to the present time. Thus *your* "christian public" are gulled. This is the artifice of your *Calvinicity* with the members of the Middle Dutch Church. The import of these few remarks will, we are sure, with all judicious readers, be admitted as a sufficient plea for the length of our communications. Therefore, let us onward.

We have fully proved, that Protestants have been obliged to admit of Tradition and Church authority, in order to admit of Scripture itself. We have quoted Field and Hooker, in our last letter, and they distinctly tell us, that we know the Scriptures only through the medium of the Catholic Church. The veracity, then, Rev. Sir, of her Tradition, is the corner stone of your faith, and to her testimony, you must give implicit credit, before you can believe a single sentence of the Bible. We assure you, Rev. Sir, that the thinking public, will regard you with a suspicious eye, when they see you attempting to prove the inspiration of the Holy Scriptures by *their own reasonableness and characters* of divine wisdom, in order to evade the authority of the Church of Christ. Allow us to ask you, whether it is by these *characters*, you have discovered the Song of Solomon to be inspired? To deny that the Catholic Church "had not the honor of giving *authority* to this Song," would, Sir, to use your own words, be "sheer knavery, or a derangement in the *moral*

faculty." It now remains with you to show, that the same authority, which in the first ages of the Church, discriminated and proscribed so many false Gospels, has lost the right of judging and proscribing, the false interpretations, that have and may be given to the true Gospels. We hold it to be a palpable contradiction, to receive from the hands of the Church the book of the Gospel, and to ascribe to it, a false meaning which the Church reprobates. The tradition then of the Church must accompany and explain the sense of the Gospel. We have already cited the authority of the learned Doctor Hare, Protestant Bishop of Chester. His words will open the eyes of many who have been deluded by your mischievous Rule of Faith. "The orthodox faith," says the learned Prelate, "does not depend upon the Scriptures considered absolutely in themselves, but as explained by *Catholic Tradition*." And here, Rev. Doctor, we call your attention to the words of the famous Dudith, in his Epistle to Beza: "If that be the truth, which the ancient Fathers have, with one accord, professed, it must be owned, that this truth, will be wholly on the papists' side." See Brerely's Protestant Apology, Tract 1. Sec. 3. Now, Rev. Sir, as the most learned Protestants acknowledge, that we have the Holy Scriptures on the authority of the Catholic Church, nay, *on the authority of the Roman Catholic Church*, for Dudith says, that all the ancient Fathers are on "the side of the papists;" and your favorite, Middleton, says, "that he pities the Protestants when he sees them struggling to reconcile the Fathers to the reformation." Have you not made a distinction without a difference, between the Catholic Church and the Roman Catholic Church? It is the impossibility of reconciling those great lights of Christianity to the Reformation, that drew on them the disrespect of such preachers as you, and of which the celebrated Warburton bitterly complains in his Julian I. "A sovereign contempt for the authority of the Fathers is what now-a-days makes a Protestant in fashion, but this is prejudicial to religion and also to learning." Pity he had not seen Dr. Brownlee's "squints" on the Protestant Rule of Faith. He would have been opposed by the authority of Chillingworth, whose words, as quoted by Dr. Brownlee, are subversive of the Christian religion. If they have any bearing on the point in debate, they deny the right of the Church of God to direct the consciences of men, and to keep them to her own interpretation of the Holy Scriptures. Recollect, Rev. Sir, that Christ promised to teach his church all truth; that he himself would remain with her to the end of the world. Recollect that St. Paul calls her the "Pillar and the ground of truth," and it is on this very account,

that the Church says to you, Right learned Doctor, "That Bible which you do not understand is abused by you. You pervert it to your destruction, by preferring the rude vagaries of your own brain to my sense of it. Sit down at the feet of your old mother, and learn from her what she has been taught by the spirit of truth. If, like the soul in the Canticles, you know not where the Bridegroom feedeth, 'get thee forth by the steps of the flocks, and feed thy kids by the tents of the shepherds.'" "But Holy Mother," says Dr. Brownlee, "this is contrary to what Paul says, 2 Cor. 1 v. 24. 'Not for that we have dominion over your faith.'" "Not at all, my child," continues the Church, "you seem not to understand St. Paul. He was accused of claiming a tyrannical and arbitrary dominion over the faith of the Corinthians, and this he disclaimed; but recollect, that he writes to the Galatians as follows: 'Though we or an angel from Heaven preach any other Gospel unto you, let him be accursed,' Gal. 1. v. 8. Here you see that he demanded an entire submission to the doctrine he had taught them; and I also demand an unqualified submission to my interpretations of the Sacred Writings, and my warrant for so doing I have already exhibited to you." "You are therefore infallible," says Dr. Brownlee. "Yes, 'I am the pillar and ground of truth.' I cannot, therefore, give you for scripture, what is not scripture, and for the meaning of scripture, what is not its meaning." "But where is this infallibility lodged?" says Dr. Brownlee; "some of your children say it is in the Pope alone." "Whoever told you so; told you what is not true; the infallibility which *I* hold you to, is, not lodged in the Pope *alone*, and no enlightened son of mine ever taught this doctrine." "Others place your infallibility in a general council, independently of the Pope," remarks Dr. Brownlee. "No such thing," answers the Church. "Where then is your infallibility?" "It is seated in all my Bishops and Pastors throughout the whole world, professing the same doctrine, and united in faith and communion with their supreme Pastor, the Bishop of Rome. It also resides in a general Council, at which the Pope is present, either in person or by his legates, after it is conformed by the Pope himself. This is an article of faith wherein all Catholics agree. See Suares de fide, page 5. sec. 7. No. 9. You now know where to find my infallibility, and on this subject you will find no difference of opinion among my children." "But did not the Council of Pisa depose two Popes?" "Their election was doubtful, and they could not have been considered by me as true and lawful Popes." "Was not John XXIII. a lawful Pope?" Dr. Brownlee will say. "He was until he violated the condition of his election by running

away from Constance. By violating this condition, viz. that he would resign if the peace of the Church required it, the Papal Chair become vacant, and John was virtually dead." "But did not the Council of Basle excommunicate Eugenius the 4th?" "It did not. He was excommunicated by a schismatic club only. The Popes then who were opposed by the Councils of Pisa, could not be considered as Popes. And John the twenty-third, who was deposed by the Council of Constance, actually forfeited his title. Your objection, then, against my infallibility on this score, originated in ignorance, and falls to the ground; and if you wish for further information on this head, go to my faithful son Bellarmine, and he will tell you that all Catholic divines constantly teach, that general councils confirmed by the Pope, cannot err, either in explaining matters of faith, or precepts of morality, wherein the whole church is concerned." Lib. 2. de conc. et Eccle. c. 2. "But then there yet remains Pope Marcellinus," continues Dr. Brownlee. "The calumnious charge against Marcellinus," answers the Church, "originated with the Donatists. You say he was condemned for idolatry. The illustrious St. Austin says in his work, *De unico Baptist cont. Petilianum*, c. 16.—'Lapsum Marcellini Donatist quidem Catholicis objecerunt: sed crimen commissum esse hactenus non probaverunt?' Of Marcellinus, Theoderetus thus writes, lib. 1. c. 3. viz. 'persecutionis temporibus magna gloria nobilitatis.'" "But what am I to do with all your folios, and those enormous heaps of stuff that have floated down on the wind and miasmatic air of 1,260 years?" "You are not scholar enough to approach these folios. Learn your catechism first. That you will find to be the same, from 'Indus to the Pole;' and if you wish to study theology, which I would not advise you to approach, at this advanced period of your life, you may go to one of my Universities, and after becoming acquainted with the language of my Liturgy and of my Schools, of which you have already a little smattering, you may form some acquaintance with Saints Jerome and Augustin, and the others. You might also in a few months become acquainted with my decrees concerning faith and morals. All that is necessary for you as a plain, simple man, is to know the summary of Christian doctrine, which you will find in the hands of every Catholic child in this city. This will give you a more perfect idea of the religion of my Holy Founder than you can ever expect to acquire from the polluted commentaries of Calvin, Luther, &c. Remember that though the Scriptures are the *word* of God, that the Church is the *spouse* of Christ. Though the Scripture is the truth itself, that the Church is the ground of truth. Though the Scripture is the *law*, the Church is the

kingdom of Christ. This kingdom must be governed by that law, but that law must be interpreted by the representatives of that kingdom."

You assert Rev. Doctor, that our Rule originated with "an ignorant, debased and enslaved generation of men, in the dark ages," Recollect that the Devil is the father of lies, and that he will claim those as his own, who prove themselves to be his true children. What, Sir, our Rule of Faith, "got up by ignorant, debased, and enslaved men" in the middle ages! Is this, Sir, your judgment of the most ancient father, Ireneus, or did he live in the dark ages? His words, Rev. Sir, are truly expressive. Mark them. "If there be any disagreement among Christians, concerning any controversy in religion, what other course is there to be taken than to have recourse to the most ancient churches, and to receive from them what shall be certain and manifest. Iren. lib. 3. c. 4. You who invite us to come with you to Christ, and to desert "Holy Mother" will say that Origen was born in the middle ages, and that he was an ignorant fool, when he wrote as follows: "As often as the heretics produce the canonical books, they seem to say, behold God is made the inmate of your houses; but we ought not to believe them, nor to stray from the older ecclesiastical tradition, nor to believe otherwise, than according to what has been delivered to us by the succession of the Church of God." Origen Hom. in Matt. 29.

Were you better acquainted with Protestant theology, we would have been spared great trouble, and we should have the satisfaction of grappling with argument, instead of barefaced assertion. Bancroft, Archbishop of Canterbury, says in the preface of his book entitled "*ab acta colloquii Belgardensis responsio*, part 1. p. 21, "We must hear what the Church shall say and determine in matters of controversy, for God has bound himself to his Church, that men by her good direction, might in matters of doubt be relieved." Doctor Field, in his sermon, 8th of Feb. 1588, says, "Seeing the controversies in religion, in our times are grown in number so many: in nature so intricate: that few have time or leisure: fewer strength of understanding to examine them: what remaineth for men desirous of satisfaction in things of such consequence, but diligently to search out, which of all the societies of men in the world, is that blessed company of Holiness, the Spouse of Christ and Church of the living God, which is the pillar and ground of truth, that so we may rest in her judgment." We feel no small satisfaction in seeing you thus abandoned, by the great lights of christianity, and also by the brightest ornaments of Protestantism. Peter Martyr, in his *Common Places* part 2d, says "doubtless among all testimonies,

that testimony is of the greatest account, which is given by the enemies." Tully also says in his oration for Cecilius, "Testimonium tuum, quod in aliena re leve, hoc contra te grave." It is, therefore, that we run to our enemies for our justification. You claim them as yours, and you see they have abandoned you. Hooker and Field and Calvin and Luther, have said more in our favor, than you, we believe, are aware of; for your satisfaction, you shall hear what they have said of the ROMAN CATHOLIC CHURCH. Chillingworth, p. 265. lib. cant. sect. 20. p. 528. calls the Church of Rome "*The true Church, the Catholic Church, the only true Church.*" Calvin in *Gratul.* calls the Church of Rome "*The Sanctuary of God.*" Luther lib. con. Anabap. confesses, that "there is very much good to be found in the papacy, nay, every good christian thing, and that from thence they were derived unto us. In the papacy there is true christianity, nay, what is more, *the very kernal of christianity.*" Your answer to this will be, of course, that Luther was yet a "half monk, and without his full measure of *the spirit.*"

It is painful to be obliged to expose your ignorance where you ought to be better informed. Are you not aware, Sir, that the Vulgate, which you call the worst of all translations, and which you say is considered as such by all enlightened Protestants, was partly made and partly corrected by the first biblical scholar, and one of the greatest and most holy men who ever lived, St. Jerome. You ought to know that this version was made when the best and purest copies, of the Hebrew, Chaldaic, Greek and Latin, together with the polyglots of Origen were to be had. That this version has been constantly in the hands of the Western Church in all its extent during fifteen centuries. You ought to know on the other hand, that the Hebrew and Greek Originals have been during many ages in the hands of wandering Jews, and divided oppressed Asiatics, and that therefore you cannot possibly answer for the changes they may have undergone. This circumstance ought to cause you to observe deep silence, on this point. Our remarks on your translations, and the *spurious* copies from which they have been made, are reserved for another occasion. Are you ignorant, that the most learned Protestants in Biblical criticism, such as Mill in his prolog. p. 142, Walton Prolyg. c. 110, and others, have professed the greatest esteem for the Latin Vulgato. They acknowledge it to be farther removed from the suspicion of prejudice and partiality than any other version. See Dict Histor de Feller;—article Jerome. The learned Grotius writes of the Vulgate, thus "Vulgatum, interpretem semper plurimi feci, non modo quod nulla dogmata insalubria continet, sed etiam quod multum

habet in se eruditionis." *Grot. in annot in Vit. Test.*; And notwithstanding this mass of respectable testimony, the Preacher of the Middle Dutch Church tells us that the Vulgate is the worst of all possible translations"—*Quid Domini facient, audent cum talia fures.*

To see Protestants, who know their Scriptures on the authority of the Church, classing among the Apocrypha, some of the books contained in our canon, which we have on the same authority as they, and under better circumstances, is a paradox, which to us is passing strange. Our canon of the Scriptures is the only one, which is founded on the universal tradition of the church. The Council of Laodicea, the greatest authority on which Protestants rely for their canon omits the Apocalypse, and Rufinus is the only ancient writer who mentions the books as *you* have them.

The 3d Council of Carthage, held in the year 397, examined the Tradition of the Church, with regard to those books about which there was any doubt, or difference of opinion, and found all the books recommended in our canon. In the 47th canon, the Council defines our books to be canonical, saying, "We received from our fathers, that these books are to be read in the Church." Pope Innocent the First, who lived A. D. 401, was requested by Exuperius, Bishop of Toulouse, to tell him what books were canonical, sets down in the 7th Epistle, all our books. St. Austin lib. de. doctr. christiana c. 8. does the same. After him comes Pope Gelasius, A. D. 492, who confirms our canon. After Gelasius comes the Sixth General Council, A. D. 680, in which our books are defined; and, lo and behold, the preacher in the Middle Dutch Church rejects this canon, because he knows, from the *teaching* of the Holy Spirit, that some of the books are apocryphal or fabulous!!

Your quotation from Bellarmine is an old calumny. It has been renewed by Southey in his book of the Church. The passage is found in the Treatise of Bellarmine *De Romano Pontifice* liv. 4. c. 5. of the Lyons edition in fol. 1596. We refer our readers to this place as it stands in the book, and there they will find that Bellarmine merely states a proposition; controverts it, and proves it to be erroneous, by showing that if it were true "*it would authorize the Pope to make virtue vice, and vice virtue.*"

You say, that the Pope has been called "God." Your rule of faith, Sir, styles Kings, Princes, and Magistrates, Gods. Read Calvin's Commentaries on the Passages in the Psalms, in which Solomon is called "God." Judges are called "Gods."

In order that your hearers in the Middle Dutch Church may
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see how easily the Scriptures can prove their *own infallibility*, which is undoubtedly a point of great importance, we beg leave to refer them to the following passages: Matt. 1, v. 17, it is said, "all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon, unto Christ, are fourteen generations. In the first 14, Abraham is the first, and David is the last. Solomon then must begin the second fourteen, and Jechonia's is the last. The first in the third fourteen is Salathiel, and the last is Christ. Now poor weak human reason tells you, that you must find twelve generations between Salathiel and Christ, or else *infallibly*, you have not fourteen generations, as St. Matthew says you have. St. Luke, giving the genealogy of Christ, says, chap. 3, v. 35, 36. "Salah which was the son of Cainan, which was the son of Arphaxad." Now look to Genesis 11, v. 12, and you will find these words, "and Arphaxad lived five and thirty years and begat Salah." Whereas St. Luke says, that Salah was the son of Cainan. 2 Kings chap. 8, v. 26, we read, "two and twenty years old was Ahasia, when he began to reign." Now turn to 2 Chronicles chap. 22, v. 2, and you will read "forty and two years old was Ahasia, when he began to reign." Now, Rev. Doctor, be pleased to shew us the infallibility of the Scriptures, by your Rule of Faith, notwithstanding the contradictions here noticed.

Again we ask you, that the "christian public" may judge, though "we are neither judge nor jury," to return to the great point not yet proved—your Rule of Faith. Discard your "*squinting*." Tell us how you know the Bible to be the word of God. How do you know which books were written by divine inspiration? Does the Bible contain the whole of the word of God, or does it not? Then solve the difficulties involved in Luther's rejection of a part of the inspired Scriptures. Look to Wesley and the Arian cobbler, &c. &c. &c. Do this and our letters will be much shorter. Do this and you will please the learned among your "*friends*;"—You will please your obedient servants,

JOHN POWER,
THOS. C. LEVINS.

New York, March 12th, 1833.

Dr. Brownlee's Letter, No. 4.

TO DRS. POWER AND VARELA, AND MR. LEVINS.

"Every word of God is pure—Add thou not unto his words lest he reprove thee, and thou be found a LIAR!" PROV. XXX. 5. 6.

Gentlemen,—Drs. Power and Varela leave to *Mr. Levins* all the "squinting," and "skirmishing;" and also all the scavenger work of "billingsgate," and "blackguardism!"—and, moreover, all that blasphemy which has shocked Christian ears, in his taunts against "the Hebrew and Greek of the Holy Ghost." For *they* are gentlemen. Claiming also to be a gentlemen, I will, of course, not follow him in his pages of pollution. "The members of the Middle Dutch Church" are very different people from the flock of St. Patrick's pastor. I write for "the members of the Middle Dutch Church." His style is adapted to the meridian of "*the Sheet Anchor*," and "*the beastly grog-shops*." And most assuredly when "it happens unto such," as St. Peter says, "according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire"—no gentleman would covet any communion with him. See the 2d Epistle of St. Peter, ch. ii. v. 22. I thus despatch all his invective, and personalities: to the public this man must give his account, not to me.

I have in a former letter, laid down the two Rules of Faith under discussion. The Church of Christ, resting on the Rock of Eternity, has, for her *only* rule, the written word of God in the Old and the New Testaments; and the Holy Ghost speaking to us therein, is the *only* Judge of Controversy.

And I have distinctly stated to the Christian public, that no Roman priest will have candor enough to honor our definition, as we give it. The Protestant churches never have declared that their Rule of Faith was *the Scriptures, as received by every one, by private interpretation*. This is an interpolation by the priests; for they cannot defend their cause without this perversion. The Holy Spirit speaking unto us is the Rule and Judge; and it is to be received as HE interprets it to us, in his plain, simple and perspicuous words. We exercise the right of "*private judgment*," and "liberty of conscience," as extorted from ghostly tyranny, at the ever-blessed Reformation. But that "*private judgment*" does not constitute the Rule. Hereby, as rational beings we are put into the possession of the means and faculties of studying and finding out the mind of the infallible Rule.

It is one vexatious difficulty which we have to encounter in this discussion, that our opponents cannot take up, and appreciate the meaning and force of certain words and phrases cur-

rent with Protestants. A Roman priest can, for instance, no more take up the meaning, and estimate the force of the terms "liberty of conscience," and "private judgment," in religious matters, than can the legitimates and tyrants of Europe appreciate the "rights and privileges" of American republicans! Their minds have never conceived the possibility of their existence. They can no more form an idea of their real value to immortal souls, and the divine glory, than the man born blind, can form an idea of colors!

And what do my readers suppose to be the reason, why the priests, my opponents, have so long and so doggedly insisted on my letting their Infallible Rule alone; and confining myself simply to the proof of the inspiration of the Bible? They have two reasons: The first is, that they are aware, as we shall soon show, that their whole system touching "infallibility," and their "infallible rule," is their open flank—their weak side. And second, the main reason is this: The Roman Church holds this dogma as the basis of her whole system, that "*the inspiration of the Scriptures relies only on an external authority—even the authority of the Roman Catholic Church.*" My opponents express this in their Letter, No. 3.

Now, they believe that no Protestant can prove the divinity of the Bible but by the voice of "Holy Mother!" You may advance all that has ever been written on it—yet, if you do not yield up the question in debate, and fall down and acknowledge the Roman Goddess, as above "all that is called God, or is worshipped," they raise the outcry, that *you have not touched the point*. "Yield me all I want," cries the priest—"or, you shun the whole question; and know nothing about logic, or theology." And, moreover, when we have such *anthropoi alogoi*, "unreasonable men," as Mr. Levins, to deal with, whose Inishowen inspirations render him unfit to take up a solid argument, one gets heartily "blackguarded" in the bargain!

Now, we have discussed the proofs of the inspiration of the Bible, and shown that it is established perfectly by its own *internal* evidence, and by *external* proofs, such as miracles, tongues, prophecies, and by *historical evidence*, and tradition also; as that of the Hebrews and Jews, "to whom was committed the oracles of God;" and by the Church at Jerusalem; and by the Church at Antioch; by the whole Greek Church; by the apostolical Church of the Waldenses, and by the Church of Rome. All these were checks mutually on each other; and handed down the Holy Scriptures to present times.

There never was exhibited such another master-piece of ghostly assurance and impudence, as that of the Romish Church,

in pouring contempt on the Churches of the East—say of Antioch; and all the Greek Church, far more ancient than herself, and far purer; and also on all other branches of the Church: and of claiming the exclusive honor of handing down the Bible, by tradition. Nay, to crown the climax, she arrogates, before Almighty God, the right of prescribing and dictating the inspiration of the Bible. It depends, she says, on her *authority*. This, we repeat, is either sheer knavery, or an indication of derangement in the *moral faculty*!

I trust, gentlemen, that now “all the members of the Middle Dutch Church,” and the religious community, see distinctly the reason of your “zealotry” in this mode of conducting the debate; and demanding, imperiously, an answer to questions again and again answered. And I close by stating again distinctly, that you have no right to pronounce on one of my arguments. You are neither judge nor jury; the public are your umpires and mine; and to them I appeal.

The Rule of Faith of “Holy Mother Church,” we also stated; it is this: “infallible Scriptures,” together with the Apocryphal Books; and *oral* traditions, with the *unanimous consent* of the Greek and Latin fathers; and all as explained by the infallible head, the Pope, or a Council, or the Church, or a Pope and Council. “THE BIBLE,” or “infallible Rule” of the Romish Church, in a word, is large enough to load *four carts* heavily; besides all their traditions. And then the “Pope,” or “Council,” or “Church,” is mounted on them as the “infallible judge and interpreter.”

We are now prepared to go on with our “dissection” of this Rule. The whole of the Roman system, as is evident from history, scripture, and dear-bought experience, is a cunningly devised scheme to gain—not the salvation of souls; she who is “drunk with the blood of the saints” has no anxiety about the salvation of souls; but to gain unbounded civil power, and wealth for Peter’s purse. And as a preparatory step to this, she seeks to gain a complete ghostly power over the souls and consciences of her crushed and trodden down victims. Hence we are taught where to seek for the originating cause of the Church of Rome’s adopting not God’s holy word, but this Rule as the “*infallible Rule*.” The question, with its devisers and inventors, was not, What has God spoken? What is HIS word? But it was this: What shall we adopt to achieve promptly the consummation of our scheme of spiritual subjugation; and, thence, the temporal power over the souls, and bodies, and purses of men, women and children?

The famous CHILLINGWORTH, whose complete works are now

on my table, furnished us, in our last letter, the true origin of this Romish Rule. This writer is, on our side of the Romish controversy, what Homer was among the ancient poets; and Demosthenes was among the orators. And yet my Inishowen opponent, Levins—(for as the Roman *Catholic Herald* of Philadelphia says in truth, he does all—as *factotum*)—this same worthy gravely quotes, in his last letter, this Protestant Hercules, as one actually favoring his heresy!! If there were an asylum for phrenzied polemicks, our Vicar General, *I* am sure, would have bowels of compassion enough to send him to it! But that lies between them; not us—and “the members of the Middle Dutch Church.”

According to Chillingworth, this is the precise attitude of the Pope, and the Roman Catholic Church, before the world. That THING, be it Pope, or Council, or Pope and Council, or “Mother Church,” in which infallibility is lodged, does in a condescending manner, take the HOLY ONE and his BLESSED WORLD, under its special protection: gives the Bible its inspiration, and all its authority: claims the uncontrolled right of explaining the Bible to all men’s consciences; and of adding new doctrines, and even new sacraments: appoints his own devoted priesthood, as “their other God upon earth,” as Mussus, bishop of Botonto said; doles out a portion of the “infallible interior spirit” to each priest and every little scribe, for the defence of the scarlet woman of St. John; and brings every thing into market, for money, even souls and bodies of men, and each sin, which has its own price in the Pope’s exchequer book. They avail themselves of the benefit of the Bible when it seems to “squint” that way; and when it is dumb, or condemns them, they put it on the Pope’s rack, until it speaks out what they want, before an ignorant and unlearned generation of men!

We finished our first *two* arguments against the Roman Rule. We showed that, with all their pretensions, their best and most intelligent writers cannot tell us where it is to be found. “We do have it in good earnest, but we cannot come at it.” There is an *unique* illustration of this, in an anecdote of a cook of one of our fine packets. He was a “rale sprig” of St. Patrick; and, therefore, my opponents being judges, it is an *orthodox* anecdote. Honest Patrick, in his vocation, happened, while washing a fine copper kettle, to let it roll overboard into the sea. It was gone in a moment. There was no use in lamenting; he could not recall it. He made his way directly to the captain:—“Arra, now, captain, can a thing be said to be lost, when we know where is is?” “Certainly not, my good lad!” replied the captain. “Well, then, by St. Patrick!” cried our cook, “then

my fine copper kettle canna be said to be lost, at all ; for *I* know that it is in the bottom of the sea." "Holy Mother's" infallible judge is in precisely the same predicament ! But who shall bring it up, and make it visible and tangible ! Our *second* argument was this : No mortal man, Pope or Council, can wield this same Rule, or make any practicable use of it. We will go on :

III. *Your infallible Rule can never be found out, on your principles, or employed for the benefit of man.* This Rule must have been established by Christ for the benefit of all God's moral subjects ; or only for the benefit of the Pope and his Clergy. You will scarcely deny that God designed his message to be addressed to all men. Christ says,—"*What I say to you, I say to all, watch.*" "He that hath an ear let him hear what the Spirit saith unto the churches." "Search ye the Scriptures, &c." "Blessed is he that readeth and they that hear, &c." You will scarcely venture to affirm in this enlightened day, that none but priests ought to read the Bible : that God addressed his word only to priests ; far less that any polluted and immoral priesthood can be the grand depository of God's truth ! I beg pardon : I wrong you : you have actually declared this. But the assertion of a criminal who has abstracted, and wasted his master's goods is not a witness in his own case : his proofless word passes for nothing. Give us proof, instead of mere assertions.

Now, how must those who are to receive benefit from your Rule, arrive at the evidence of the fact that your rule is the only infallible rule ? On the principles you hold, no one can find it out. You condemn, and in genuine Romish spirit, you even ridicule the rights of *private judgment*, and *private interpretation*, in this matter. Now apply your own argument here, and you shall see whither it leads you.

You say that the Holy Bible is the infallible rule, so far as it goes : then you add the Apocrypha ; and a chaotic mass of traditions : and all these are to be taken according to the *unanimous consent* of the fathers ; of whom any *two* are scarcely of one mind. How go you to work here ? You set out to seek this rule and judge, either as a Church, *en masse* : which is utterly impossible ; or you go as individuals ; but how can you, as individuals, be assured of the inspiration of the Bible ; of the genuine traditions ; and of the consent of the fathers ? You must either form a judgment and belief, or not. If not, then there is no faith ; nothing is done. If you do form a belief and a judgment ; then mark your dilemma, you do by *private judgment*, and by *private interpretation*, determine yourself, that this is the rule and judge. And thus you do, as fallible men, by private judgment, determine the infallible rule. That is to say,

private judgment, and fallible individuals do that which you have declared they never can do. And, hence, in determining your rule, you overthrow all your objections against ours.

But even admitting that you have, by private and fallible judgment, determined the infallible rule, you will find yourselves no nearer the end of your difficulties than before.

Your infallible head, the Pope, happens to be a mortal and erring man. Besides he is not accessible, except to only a few in Italy. *He* cannot exhibit truth, and decide controversies in every Chapel; in every house, in every heart, in all lands. A Council can do no better. There has been no council since that of Trent. And the ghost of that "holy infallible Council," cannot walk the earth; and stalk into all houses, and Chapels, and hearts, in all lands!—It could not do this, were it even now in life, at Trent.

"Holy Mother Church," can act no better part. You send your people to her for the true infallible Rule: the *act of faith* is thus expressed in your Douay Catechism; and the definition is a curious one; it embraces the sum total of a Papist's faith; "Great God, I firmly believe all those sacred truths which thy holy Catholic Church believes, and teaches, because thou, who art truth itself, hast revealed them, Amen!" I will not stop to remind you that the Mahommedan belief is as simple, namely,—"*there is one God, and Mahommed is his Prophet.*" And throughout all Turkey, there is much more unity in belief, than in your Church. But what I urge on your attention is this; the difficulty is not removed by this chicanery. "Holy Church," cannot do any thing better, in this affair, than the Pope. For what is "Holy Church?" Roman Priests do not even agree in the answer to this question. Some say "the Church," is the Pope and his Clergy: some say it is the priesthood: Mr. Hughes, and you seem to include the laity with the priests, and so make it "the people and their pastors." (Hughes' Letter, Feb. 28.

But here is the difficulty; how can you congregate all these into one speaking rule? How, and where, can the simple faithful find the response of this oracle? No where, under the sun, can they find it. She cannot speak and judge; the faithful cannot hear her voice from all places where the people and priests are scattered abroad.

Either then, the faithful flock have no faith, because they have no response from this oracle, and no rule; or else they must believe *by proxy*; and not only so, but truly believe that of which they have no knowledge whatever! And this last is the alternative as every one knows! And any man can make the experiment to satisfy himself, with a true and devoted son of

the Church. Let any one ask a Catholic who follows implicitly the priest, "Pray, what is your belief?" he will reply, "I believe as the Church believes." "Well, what does the Church believe?" He will say, "Holy Church believes as I believe." "But what do you and the Church believe?" "Why, arrah, now, we both believe exactly the same thing!" This is the uniform answer; and you never can get any other answer out of him, for the best reason in the world; because there is nothing else in him! And what is much worse, by the RULE, and the priests' influence, nothing else is allowed to enter into his humble and wofully abused mind. "IGNORANCE IS THE MOTHER OF DEVOTION!" This is their old and tried maxim.

Finally, shall the flock be sent to what your champion, Dr. Milner, calls "*the whole word of God written and unwritten*?" This, as I have said, is large enough to load some four carts! Having found these 130 folio volumes, and the unwritten traditions, if he can, the simple inquirer is no nearer the end of his difficulties. For, alas! should a layman in his simplicity, dare to take it on him to use his *private judgment*, and reason, and make a mental effort to find out his Maker's will, and the holy word speaking to him, he should forthwith have the ban of the Priest pronounced on him, and threatened away from his sin of *daring to think for himself*, by the fires of purgatory! He must yield up his conscience, and his soul to be guided by the Pope, or Council; that is to say, a Rule and a Judge which HE CAN NEVER SEE, OR DISCOVER!

IV. *That Christ established your infallible Rule, in his Church, we utterly deny.*

The Roman Catholic writers have, here, exhibited a curious specimen of logic, in their abortive efforts to prove that Christ established *their* Rule. Milner in his *End of Controversy*, has led the way; all of you follow after him. You assert in strong terms, that Christ did establish *your* Rule; and gave it to the Apostles: that *you* are the *only* apostolical successors: and, therefore, you only have that Rule of Christ, that is infallible.

Now, let us see a specimen of the logic and proof. Christ, you say, established your Rule. This was the first thing to be proved. Now, let us not lose sight of the materials of this Rule; if Christ ordained your Rule, then he gave forth by inspiration the *Apocrypha*, as well as the Bible; then, also, he ordained by inspiration, all the *oral* traditions of your Church; and he also told the Church, by the Holy Spirit, that he gave the *unanimous consent* of the endlessly contradicting fathers, as a part of that Rule, and that he appointed, by name and title, the Pope, or

Council, or the Church, you know not which, as the only infallible judge.

This was the point to be proved: but they do not touch it except by *assertion*. Nay, they all, as well Milner, as Hughes and yourselves, shift, completely, the subject to be proved. And instead of showing that Christ ordained the materials out of which *your* Rule is made, they labor to show that Christ ordained teaching *by word of mouth*. "Christ," says your champion, Hughes,—“has made the promise of infallibility to the *succession* of TEACHING and NOT to writing, reading, or private interpretation.” And Milner in his *End of Controversy*, declares that Christ sent the Apostles, and their successors, to preach the gospel *by word of mouth*. “If,” says he, “Christ had intended that all men should learn his religion from a *book*, viz: the New Testament, he would have written that book himself; and enjoined the obligation of learning to read it, &c.” “But,” adds this Vicar General of England, with unblushing impiety and infidelity, “*Christ wrote no part of the New Testament himself, and gave no orders to his Apostles to write it.*” See Letter VI. &c. p. 63. &c. Thomas Paine uttered nothing worse.

Thus, having on the principles of deism, got rid of the written word of God, although in contradiction to the Council of Trent, which admitted the inspiration of the Holy Scriptures, they do, by a dexterous shifting of the question, make this teaching, by word of mouth, to be the rule established by Christ in his Church: and being established by him, it must be infallible.

And thus, my readers must see that the real infallible rule of Rome, is abandoned, without proof, to its fate. Instead of proving the inspiration of the Apocrypha, traditions, and the consent of the fathers, and the divine authority of the pope, they, very gravely set to work, and try to prove that the “infallibility was promised to teaching by word of mouth!”

But were it possible that you, gentlemen, could prove the inspiration of all the materials of your Rule, and were it possible that you could prove the infallibility of the successors of the Apostles, this would not avail you, or your church. For,

V. *The line of your succession is entirely broken off, both as to the Popes, and the Church.*

1st. The succession is cut off from Rome, by the loss of the essential bond of *holiness*. Christ says, “ye are my friends if ye do whatsoever *I* command you.” “Except a man be born of water and of the Spirit, he cannot see the kingdom of God.” “If any man have not the Spirit of Christ he is none of his.” This is the essential doctrine of christianity. Hence no wicked man, no infidel, can be considered a member of Christ’s Church.

But, without denying that there are individuals who are true christians, within the pale of the Romish Church, we do assert that, as a Church, she has not only lost this badge of holy discipleship; but even maintains that holiness of heart, or internal grace is not necessary to membership. Hence the usual expression with the Roman priests,—“Such a one is reconciled to the Church;” not to God; but to *the Church*. And Bellarmine maintains an argument that wicked men, infidels and reprobates, remaining in the public profession of their Romish Church, are true members of the body of Christ! See Bell. Lib. 3. De Eccles. c. 7. The Rhemist Annotators declare the same; on 1 Tim. 3. sect. 10, and on John 15, sect. 1.

2d. And in addition to this, the Romish Church has apostatized from the fundamental *doctrines* of the Gospel. They reject the one only and perfect atonement of Christ; and substitute in its place, the Mass, in which they profess to offer up weekly, an unbloody sacrifice for the living and the dead; they reject justification by faith alone, through Christ’s righteousness; they deny the efficacious work of grace, by the Holy Ghost: with them a sinner is saved purely by human merit, and the efficacy of their sacraments.

And to the pure and simple doctrines and institutions of the Gospel of Christ, the Roman Catholics have added an endless train of doctrines, and will-worship, and rites, and ceremonies. The whole face of Christianity has been changed in that church; the whole system new-modelled, in the most heaven-daring manner.

In Christ’s throne they have reared “their Lord God the Pope.” They have introduced the adoration of Saints, a thing unknown until after the beginning of the third century; a thing violently opposed until the 7th century; and finally established in the 9th; a thing violently opposed by St. Augustine, Athanasius, St. Ambrose and many others. They have introduced the idolatrous veneration of images; though the use of them was solemnly condemned in A. D. 700, by the Council of Constantinople; and by the 7th general Council, in A. D. 754. They have invented a purgatory, though opposed by St. Augustine, and the best fathers, before the 6th century. They deny marriage to the priests; and, by way of a pleasant joke, they call a bachelor’s life, “chastity.” This imposition on the rights of man, was made by Pope Gregory VII. in 1074; simply to secure all the moneys for Peter’s purse! Transubstantiation, and the Mass, though invented in the 9th century, were imposed on the Roman church, only so late as 1215, in the 4th Council of the Lateran, by Pope Innocent III. They deny the cup to the laity

in the Lord's Supper ; even though Pope Gelasius in 492, pronounced it sacrilege to do so !

Thus, your Church is apostate in *doctrine* ; and so the succession is cut off. Hear the words of Gregory Nazianzen, speaking of Athanasius succeeding in the Church of St. Mark,—“ He was not less the successor of his piety, than of his seat ; in point of time, distant from him : but, in piety, which, indeed, is *properly called succession*, directly after him. For he that holdeth of the same doctrine is of the same chair ; but he who is an enemy to the doctrine, is an enemy to the chair !” Orat 21, on Athan. Paris edit. of 1777.

But, 3dly, your succession is broken in the broken line of the Popes, and true ordination. The very nature of the Apostolical character, and call to office, will show that the Apostles had no successors in office. An Apostle was one who had seen Christ alive, after his death ; was sent by immediate inspiration and a call to office, by Christ, visible to him : and who, moreover, could establish his divine call before the world, by miraculous powers. This is what the Apostle Paul says in Galatians, ch. 1. and 1 Cor. 9. 1. &c.

Besides these, Christ appointed Pastors, and Teachers. When the line of extraordinary offices, like that of the Apostles and Prophets, ceased, the ordinary line of Pastors and Teachers, continued. These alone, had successors ; as these were successors to the Apostles in that part of their character, which made them Teachers. “ Go ye and teach all nations.” This was spoken as much to the pastors and teachers, as to the Apostles ; and to the successors of that class which actually had successors. This is the sentiment of the early fathers.

But even admitting, what was impossible, that your Popes were the successors of the Apostles, the line has been broken off long ago.

I have before me copious extracts from Platina, Baronius, Genebrard, Dupin, &c. all the Romish writers, which show, that the Roman Catholic church was corrupt from the 4th century ; and increased continually in corruption until the 9th ; and from the 9th to the Council of Trent, say for 660 years, she was in a state of the most frightful corruption.

The tumults and bloodshed at the election of Popes, proves to all impartial men, that Rome was converted into the synagogue of Satan. Could such gladiators be the Apostolical successors ?—Pope Liberius [A. D. 353] became a heretic by the Emperor's influence, and that of the apostate Bishop Hosius. Hear your writer Andre du Chesne,—“ Not to dwell on all the persons of distinction, who imitated him, he notoriously carried

along with him, in his fall, the supreme bishop of the intire orthodox church!"

Platina, in his life of Damascus I. A. D. 366, says,—“that when he was elected Pope, he had a rival in the church called Sicinus; where many were killed on both sides, in the church itself: since the matter was discussed not only by votes *but by force of arms!*”

Baronius, vol. 6. p. 562, A. D. 498, tells us that the Emperor's faction sustained the election of Laurentius to the papacy. In this struggle, “murders, robberies, and numberless evils were perpetrated in Rome.” Nay, such were the horrible scenes that, says Baronius, “there was a risk of their destroying the whole city!”

In the schism between the Popes Sylverius and Vigilius, in the 6th century, the latter, though an atrociously wicked man,—“implicated,” says Baronius,—“in so many crimes,” that all virtuos men opposed him, was raised to the papal chair. Yet this man was pronounced a good Pope. Baronius says he is not to be despised though a bad man. “Let every man recollect, says he, “that even to the shadow of Peter immense virtue was given of God!” Bar. vol. 7. p. 420.

In the midst of contentions which rent the Roman Catholic Church, Pope Pelagius I. was chosen.—This Pope approved the Council which Pope Vigilius had condemned. This increased the flames of ecclesiastical war to such a degree, that the Pope could not find a bishop of Rome, who could consecrate him: and he was constrained to beg a priest of Ostium, to do this service “a thing” says Baronius (vol. 7. p. 475.) “which never had occurred before.”

The Popes Formosus and Stephen lived in the 9th century. The latter says Baronius, was so wicked, that he would not have dared to enroll him in the list of Popes, were it not that antiquity gives his name. In the exercise of his infallibility, he not only rescinded the *acts* and *decrees* of his infallible predecessor Formosus; but, collecting a council of cardinals and bishops, as bad as himself, he actually had the old pope taken out of his grave; and he brought him into court; tried; and condemned him; cut off three of his fingers; and plunged his remains into the Tiber. See Platina's Life of Stephen VI. and Baronius do.

Pope Romanus I. in his turn, abrogated the decrees and acts of Stephen VI. “For,” says Platina,—“these Popes seem to have thought of nothing else, than to extinguish the name and dignity of their predecessors.” Life of Rom.

Genebrard, in his Chronicles, under the year 904, says, “for nearly 150 years, about 50 Popes—deserted wholly the virtue

of their predecessors, being APOSTATE rather than APOSTOLICAL!"

Baronius, under the year 1004, names three rival Popes, who perpetrated the most shameful crimes and bartered the Papacy, and sold it for gold. He, though a Roman Catholic writer, calls them, "the three headed beasts, which had issued from the gates of hell!"

Bzovius in his Eccles. annals, A. D. 1411, tells us that after the Council of Pisa, the head of the Church was three schisms, three Anti-Popes.

The Council of Pisa deposed two Popes, whom in their sentence, they pronounced *notorious heretics, and guilty of perjury*.

The Council of Constance in A. D. 1414, deposed three Popes, namely, Benedict XIII, the Spanish Pope: and Gregory XII, the French Pope; and John XXIII, the Italian Pope.

In short, so early as A. D. 1073, there had been no less than 25 schisms, by the anti-popes, and the general profligacy of the Priests. And the most violent ones happened after that date.

Now the present Pope, and all his prelates, and all his priests are as incapable of tracing their succession through these endlessly broken lines of papal succession; as are the present Jews, of tracing their descent from their respective tribes and families. It is all idle and absurd in them to set up the claims of apostolical succession. Their own Jerome and Gregory Nazianzen tell them that the SUCCESSION IS THAT OF PIETY AND DOCTRINE, NOT THAT OF MERELY SITTING IN THE SAME CHAIR, OR THRONE! On this same principle, the 'Turks' or Egyptians' power and dominion in Jerusalem, worshiping in the Mosque of Omar, are the true and lineal successors of Moses and Aaron, and the Hebrew Church of old!

Here I shall add an appropriate remark of Baronius. At first view one must perceive that this man, though a Roman Catholic writer, seems to labor to make out the case that your church is as degenerate from the once Holy church of Rome, as is the Turk's Mosque at Jerusalem, from the pure ancient Hebrew church. Hear his words in his life of Pope Stephen VII. A. D. 900. "The case is such, that scarcely any one can believe, or ever will believe it, unless he sees it with his eyes, and handles it with his hands, viz. What unworthy, vile, unsightly, yea, execrable and hateful things the sacred apostolical See, on whose hinges the universal apostolical church turns, has been compelled to see, &c."—"To our shame and grief be it spoken, how many monsters, horrible to behold, were intruded by them" (the secular princes,) "into that seat which is revered by

angels!" The Holy See, he adds, is "bespattered with filth," "infected by stench," "defiled by impurities," and "blackened by perpetual infamy!"

And to cap the climax, your own Baronius, under the year 912 adds: "What is then the face of the Holy Roman Church! How exceedingly foul it is! When most potent, sordid and abandoned women ["Meretrices,"] ruled at Rome; at whose will the Sees were changed; Bishops were presented; and what is horrid to hear, and unutterable, FALSE PONTIFFS, the lovers of those women, were intruded into the chair of St. Peter, &c." He adds—"for who can affirm that men illegally intruded by bad women ["Scortis,"] were Roman Pontiffs!" Again: "The canons were closed in silence; the decrees of Pontiffs were suppressed; the ancient traditions were proscribed; and the sacred ceremonies and usages of former days were WHOLLY EXTINCT!" [See his annals, A. D. 912.]

Here we have evidence, not from Protestant authors, but from your own authentic and favorite Baronius, that your succession, in all senses, is completely cut off. You have neither Pope nor Prelate, nor Priest, nor Sacrament, nor infallible Rule!

But I must pause here for want of space. I shall endeavor to finish, in my next, my exposition of your Rule, and will in due time notice your objections. I have them on file, and shall render them all justice in "the dependency" of our argument. You have *three* letters to my *one*.

The slanderous attacks you make on the Reformers, I can easily repel, by saying that they are mere fictions. It is unmanly and in bad keeping in Dr. Varela, to proclaim the notorious Bolsec's fiction. He was the last man that a son of "Holy Mother" should quote; he was, as you well know, an apostate Carmelite Monk, who died under the ban of your church: and so profligate that he gave his wife to be a prostitute to the *Holy* Canons of Autun to regain the Catholics' favor. He was a miscreant hired to slander Calvin and Beza. And you know well that this was his infamous character. [See Lemprier, article Bolsec.] Only such men can slander Calvin.

But were even Luther and Calvin, the monsters you would wish to make them, this affects not the question in discussion. We never made these men our LIVING SPEAKING RULE! I quoted your profane Popes and heretic councils quite in point; and also the errors and divisions of "Holy Mother Church," for the best reasons in the world. These you make your LIVING, SPEAKING, AND INFALLIBLE RULE. Surely, if I demonstrate their errors and heresies, I annihilate your *Rule*. But as *our* rule is the Scriptures, and *our* Judge of Controversy, the Holy Ghost speaking

in them, not as understood by "private interpretation," but as interpreted by God, speaking in them to us, surely all your invectives against the Reformers are utterly irrelevant matter. And the enlightened public will decide.

I shall finish my argument against your Rule and then minutely examine all your objection.

I am, gentlemen, yours, &c.

W. C. BROWNLEE,

One of the ministers of the North and Middle Dutch Churches.
New York, March 20, 1833.

**Reply of Drs. Power and Levins,
TO DR. BROWNLEE.**

No. 4.

I will not utterly consume thee; but I will chastise thee in judgment, that thou mayest not seem to thyself innocent. Jer. 30. 11.

Rev. Sir—In the days of Pagan Philosophy it was observed, that an honest man struggling with adversity, was a spectacle worthy of the Gods. Whether any distinction of case in the object of their contemplation has been remarked by the ancient Scholiasts is unknown to us;—that is, whether the Gods be equally affected by the patience of him, who, though innocent, contends with the bitterness of his affliction, and of him who has been the cause of his own woe. Not having studied the phases of mental affection to which the Pagan Deities were subject, it would be presumption in us to estimate the degree of compassionate admiration they would extend to you; but it is suspected it would not widely differ from that now cherished for you by your controversial opponents,—even by the Members of the Middle Dutch Church, your sacerdotal brethren, or to express it briefly, by the enlightened among your “christian public.” But, whatever may be the gradations of pity in the minds of Pagan Celestials, there is a fixed standard of measure among the mortals of earth. He who is the mechanist of his own merited misfortune is conceived to have but a slight claim on pity. He who rushes headlong into difficulty, without calculating results and consequences; he who like a player struts forth on the public stage stiffening his hamstring and proclaiming a CHALLENGE in “King Cambyzes’ vein,” yet fails in the execution of great promise, is deservedly a mark for the finger of derision. He who idly and presumptuously forms a false estimate of his mental strength, though familiar with the “Hebrew and Greek of the Holy Ghost,” and summons notoriety to his prowess in polemic fight, yet cannot establish his Rule of Faith by argument and logical proof, sinks unpitied and unwept to that state where mock and gibe are his comforters. This is the retributive justice of human judgment,—and, had the old Scholiasts philosophically pondered on the question, a similar one might have been discovered among the crowned heads of the Pagan Heaven. Were it your destiny to have been present at a levee day on the summit of Olympus, and had you *edified* the assembly by the ribald phrases and gross allusions which, in your last logical epistle, abound in such unpruned luxuriance,

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the punishment of the old blacksmith of Lemnos would have been your meed, and Minerva's bird would have derived your fate.

Passing, however, from the lighter tone of these remarks, we would seriously interrogate you, Rev. Sir, is your last letter, no matter how interpreted by the mind most biased in your favor and to your creed, no matter how enwrappt in contemplation of your exalted worth and character, is your last letter worthy of a scholar, worthy of him who is intimate with the interior spirit, and familiar with the "Hebrew and Greek of the Holy Ghost?" Is it, in any sense, a logical and theological production? Does it, even remotely, bear on the matter in question—your Rule of Faith? Does it evolve any of the important queries so often required of you?—Every impartial mind will say it is as distant from the point at issue as the filth of the Collect is from the farthest orblight in Heaven's firmament! Between it and the reply you should have given, the difference is as wide as between the architecture of the Middle Dutch Church and the sublime Temple of the Catholic Vatican!

You are again interrogated. Does your last letter honor the station you occupy? Does it honor the Gospel you preach to your flock; that Gospel which commands the love—even of enemies? Does it honor him who wastes the midnight oil over the Holy Scriptures, and who "evolves the meaning by all *proper* means, should there be any thing *not so plain* as at first view *you wish*?" Does it honor him who erects his Rule of Faith on the whisperings of the interior Spirit, and through its illuminations, selects from the "Hebrew and Greek of the Holy Ghost," those *necessary* articles of creed on which his salvation depends? To reconcile the affections of soul evinced in your last letter with the gentleness, urbanity, and religious decorum, generally supposed characteristic of the sacerdotal garb, is a task not easily effected. It is as difficult as to blend in one system of rational dependency the endless and irrevelant topics on which you have endeavored to found your Rule of Faith?

A theme to which you fondly recur is the "glorious liberty of conscience" secured by what you term, the "ever blessed Reformation!" You love to descant on it, and by it enlist in your favor republican feeling.—Is it a part of the glorious liberty to exhibit the "spleen of the under fiends" in your polemic "*squintings*," when you shun the real point in question, and wantonly riot in disgusting ribaldry? Attend to the monition of St. Paul,—"*if you bite, take heed that you be not consumed.*" You vaunt your intimacy with the interior Spirit! Where are its fruits? Are your vituperative words your foul allusions, your

envenomed drivel against Catholic rites, practices and ceremonies, its fruits? In your last letter you designate the Clergy of the Catholic Church a "polluted and immoral priesthood!" Is this a fruit of your interior Spirit? Is this proving your Rule of Faith and the inspiration of the Bible? You call the Catholic Church the "scarlet woman of St. John!" Is this a fruit? Is this your "*Protestant lesson and logic*?" You say the celibacy of Catholic Priests is "a pleasant joke,"—an "imposition on the rights of man to secure all the monies for Peter's purse!" Is this a fruit? Is this Protestant argument? You say the Catholic Church "brings every thing into market, *for money*, even souls and bodies of men, and each sin, which has its own price in the Pope's exchequer book!" Is this a fruit? Is this fiendish slander one of your proofs to establish the canonicity of the Scriptures, and that the Bible contains the whole of the word of God? Among the fruits of the *Holy Spirit*, St. Paul enumerates "*charity, peace, benignity, mildness, modesty.*" Are the fruits of *Dr. Brownlee's* spirit like to these? But, then, you exultingly "claim to be a gentleman," and that you "write for the members of the Middle Dutch Church!" What, is it thus you insult your flock! Thus you slander them! Thus you explain the "Hebrew and Greek of the Holy Ghost" to them! What, you "write for the members of the Middle Dutch Church," and proclaim the clergy of the Catholic Church a "polluted and immoral priesthood!"—Surely, though you be their writer and their preacher, they cannot sanction the filth of your tongue, the grossness of your mind, and the malignity of your heart! If they do,—if your words convey the real estimate of their character, we, in truth, admit, but in sorrow, the force of your observation, that the members of the Middle Dutch Church "are very different people from the flock of St. Patrick's Parish." If, when it is avowed, "you write for the members of the Middle Dutch Church," you mean that *THEY* approve and applaud the virulent pollutions and falsehoods oozing out from your writings, then we say, and every honorable, manly, and christian heart will sanction our remark, the flock is worthy of the Pastor, and the Pastor of the flock. But it is not possible—it cannot be believed. The virtuous, the enlightened, the manly among the members of the Middle Dutch Church and there are many rich in these endowments among your congregation—cannot honor with approval your impure and defiling slander, that the Catholic clergy are a "polluted and immoral priesthood!" Though you proclaim yourself their *writer* and their preacher, they cannot venerate him, whose heart and mind, rankling in the bitterness of discomfiture, and writhing under tortures of defeat, seek

ease for their griefs and sorrows in the basest indulgence of spleen! Unable to meet your antagonists in manly and logical argument,—disgraced in the judgment of all who can form an opinion of your artifices, tricks, and cavils,—fallen from your high estate as the proclaimer of a presumptuous CHALLENGE—skulking under the shelter of subterfuge and rank slander, into which you breathe a still ranker life,—a prey to the gnawings which eat into your very heart's core under defeat, disgrace, and dishonor, you sputter out the morbid secretions of an envenomed will, then “claim to be a gentleman,” and *honor* the virtuous and religious members of the Middle Dutch Church with the sponsorship of your ribaldry and rancor!! This, for a *gentleman*, theologian, and preacher, is a strange form of procedure, unusual in the annals of religious controversy. The main topic under discussion is avoided, studiously shunned, and you name it by your own classical term—“*squinting*.” You shrink from the necessary queries so frequently put to you, though you avowed their “*infinite importance*,” and promised to “discuss them *first*,” and this you call “*skirmishing*.” You designate celibacy of the Priests a “pleasant joke,” “an imposition on the *rights* of man to secure all the moneys for Peter’s purse,” and yet you “claim to be a gentleman.” You say the Catholic Church “brings every thing *into market*, for money, even souls and bodies of men, and each sin has its *own price* in the Pope’s exchequer book,” and you shout “BILLINGSGATE.” You deliriously charge the Catholic clergy with being a polluted and immoral priesthood,” piteously whine out “BLACKGUARDISM,” and invoke the commiseration of the members of the Middle Dutch Church against the lash of your antagonists, by saying you are “THEIR WRITER.” In truth, it may be said, “the tribulations of the *just* are many;” and with the afflicted Job, you may exclaim, “the arrows of the Lord are in me, the rage whereof drinketh up my spirit.” Job 6. 4. But your cry for succour from your flock will be despised:—your evasions, subterfuges, and rancorous slanders, are profitless,—they will be contemned.

“Thou may’st toil and strain,
Ransack, for filth, thy heart; for lies thy brain;
Rave, storm!—’tis fruitless all.”

Consigning you, Rev. and *gentlemanly* Sir, to the sedative influence of the proceeding remarks, and your “claims of being a gentleman” to the members of the Middle Dutch Church and the “christian public;”—committing you to the fostering love of your “*most virtuous, pious and highly intelligent ladies*,” who you say sat in judgment on the luscious slander and tale, “*Lorète, or the history of a Canadian Nun*,” and whose *verdict* is, “that it *must* be printed and given to the public as an INSTRUMENT of

instruction for their sex"—(see an article signed Dr. Brownlee in last Saturday's "Christian Intelligencer,"—the *Instrument* of the Middle Dutch Church,)—we proceed to your last epistle.

We have read this exotic, rather this Quix-otic, production of your interior Spirit; and, while reading it, *our* spirit yearned after the "form of sound words!" Where are they, logical and gentlemanly Doctor? Reason and argument! Where are they? Answers to our queries! Where are they? Proofs of your claims to gentlemanship! Where are they? Pardon; there is one,—a deep damning one! You write for the Members of the Middle Dutch Church, and drench with your slaver the Catholic Clergy by denouncing them a "polluted and immoral Priesthood." We await their approval of your *claims*;—we await the verdict of "your *virtuous*, pious, and *highly* intelligent ladies" who correct the proof-sheets of your *new* bantling—the "INSTRUMENT."

Again our queries are repeated. To your "christian public" and your flock they must now be as familiar as "household words."

How do you know the Bible to be the word of God?

How do you know which books were written by divine inspiration?

Does the Bible contain the whole word of God, or does it not?

Have these queries been answered? Though you have been tortured by the iteration of them, and though, under the evident excitement of the interior spirit, you a second time affirm in your lost epistle, that "we have no *right* to pronounce sentence on one of your arguments," we greet you in the gentlest and most *gentlemanly* words, suggest, that if these queries *have been* answered and proved, the answers and proofs are as invisible as if surrounded by the darkness of an Egyptian fog. Condescend to point out the column and letter of the Truth Teller in which they may be found. This, if done, will save you much irritability of temper, and confer on you the title of a logician in a slight degree, though it will not force from the "Christian public" an admission of your "claims to be a gentleman." But you assert you have proved your Rule of Faith. Where? in your last letter? Here we must express our dissent by that every uncourteous monosyllable—No. Not even the shadow of an argument on this point. Nothing in your last, but an assumption of "claims to be a gentleman,"—that you "write for the members of the Middle Dutch Church,"—nothing but an idle drivel about the "liberty of conscience,"—American Republicans,—a startling phrase, anthropoi alogoi, to prove intimacy with the Hebrew and Greek, of the Holy Ghost,—"*Hypocrites and*

Jews,"—"the Church at Jerusalem, Antioch," &c.—"Inishowen,"—"the cook and the copper kettle."—"a polluted and immoral priesthood,"—"the Pope's exchequer book,"—the celibacy of the priests, "*a pleasant joke*,"—"Mr. Hughes and Bishop Milner,"—a bead roll of Popes, and "other branches of learning !!!"

Thus you go up, up up;

And thus you go down, down downy;

Thus you go backward and forward,—

And, heigh for your logic, dear BROWNLEE!

The proofs of your rule of faith are not in your last letter,—they were not given in your former letters. Do you forget our expositions of your evasions and subterfuges in our last letter? If false, why has it not been controverted? Do you forget your see-saw logic in the vicious circle? You assert that we "raised the outcry to yield the point." Where?

We required you to prove your rule of faith? It has not been proved, for the proofs advanced, that is, a few texts of Scripture were shown to be illogical in their bearing. Our exposition of your texts is, essentially, admitted, since it has not been disproved. Hence your rule has not been yet established by argument. Is this true? Answer if you can, and show where we have erred. We do not, we did not solicit you to yield the point; proofs are demanded, and if they be not given, the important point under debate is surrendered without your admission. It is worthless,—a pretension to cheat the ignorant, and gull your "Christian public." In your last epistle it is affirmed you have "established the inspiration of the Bible by its own *internal* evidence, and by *external* proofs, such as miracles, tongues, prophecies; and by *historical evidence* and *tradition* also." In the name of Truth, for truth should be on the lips of a preacher in the Middle Dutch Church, when and where has this extraordinary feat been performed? Where are your arguments? Assertion may dupe your "*virtuous* ladies" to whom you submitted the verdict of your "*Instrument* for instructing the sex;" assertion, however, is not argument with your polemic antagonists. But, though there be no proof of your rule of faith in the preceding words, there are *admissions* which will develope matter of *vital* importance, at a more advanced stage of this controversy. At present, it sufficiently serves our purpose to observe, that, your dependency on the "churches, Jews," &c. for the inspiration of the Scriptures, is an abandonment of your cause, for it is a sunlight proof, the Scriptures ALONE are *not* your rule of faith. Mark this, weigh it, place it in your see-saw logic. You will wriggle, and fret,

and rave, and prove yourself "a gentleman," ere this be rescued from our clutch. We may here also note your *rash* assertion, "that our rule never can be found out on our principle, or employed for the benefit of man." What is our principle? Simply this,—the Church of Christ ruling herself by the Holy Scriptures and the traditions of the Apostles. Will you presume to assert the Church of Christ cannot be found? But, since the Church of Christ can be found, and this is admitted by every Christian, it follows that her teaching can be known. If it could not be found, then, in vain did Christ establish it.

Your register of and tirade about the Popes is out of place, of no consequence to the real matter under consideration—your rule of faith. Where have we said the Popes were the Church of Christ? Answer.

Independent of the absence of all rational proof in your letters, there are serious omissions of several important topics in your last epistle. You "*solemnly denied*" that Luther rejected any part of the sacred writings. He did reject a part of them. Why *shrink* from the important argument involved in this rejection? Is it worthy of a Preacher in the Middle Dutch Church? Did we misquote "honest John Wesley," when we adduced his words as practical illustration of your Rule of Faith? Did he not adopt your private spirit while interpreting the Scriptures, and admit "he might possibly have *mistaken* the way to heaven." Have you consulted Dr. Bangs? Did we misquote the Protestant Doctor Field, Hooker, Hare, Middleton, Warbuton, Dudith, Calvin. Reckless of truth, and utterly indifferent to the sacred character of your station as a Preacher, you asserted that "*not one sentence* of inspired Scripture was *lost*." Did we misquote St. Paul? His words to the Colossians and Corinthians have convicted you of falsehood. Will St. Paul admit "your claims to be a *gentleman*." When your inconsistencies, contradictions, and violations of sacred truth are detected and exhibited to the eye of public scorn, why blame us, why pelt us with your gentle term—"blackguardism;"—why allow your interior Spirit to manifest its *infirmity*—the irritability of bitter temper. The cause of your edifying excitement cannot be attributed to us. We are guiltless,—merely discharging a necessary duty, a duty imposed on us by your CHALLENGE; merely training you in the ways of argument and *love* of truth, not "*Protestant rule and lesson*;" merely directing your steps in the paths of discretion and charity to your neighbor, Love truth, cultivate sincerity, study logic, and many of the errors into which you have already fallen will be avoided. Cherish intimacy with patience as you do with your interior spirit. The "Hebrew and Greek of the

Holy Ghost" says;—"He that is patient, is governed with much wisdom; but *he* that is impatient *exalteth his folly*." Do not a second time assert that "not one sentence of inspired Scripture has been lost." Do not again, we entreat you, contradict St. Paul. Fly from misrepresentation and falsehood as you would from the adder fanged. "Lying lips," says the Bible, "hide hatred." Be gentle in your words, modest in your allusions, and do not permit your interior Spirit to indulge again in the gross aspersion, that the Clergy of the Catholic Church are a "polluted and immoral priesthood." By a little practice in this courteous habit, your "claims to gentlemanship" may be admitted, and a good name may be acquired:—and you know the Scripture says, "a good name maketh the bones fat." Hoping you may profit by these salutary words of counsel, we submit to your tutored intellect a few more words of logical comment on your Rule of Faith and discursive letter. For your sake and the sake of our readers, it is to be regretted the "form of sound words" has been neglected, the order of rational procedure contemned. Still the usual see-saw oscillation from topic to topic, and every topic more distant from the real matter under discussion. How truly may Ovid's words be applied to you,—

"Nunc huc, nunc illuc, et utroque sine ordine curro."

You have told us, in your letter No. 2, the Protestant Church declares, that the only rule of faith and judge of controversy is the "*Holy Spirit speaking to us in the written word of the Old Testament and of the New; and teaching us every thing necessary to be known and believed, in order to our glorifying God and enjoying him forever.*" These, Rev. Sir, are your own words. Now, we deny that Christ ever established this Protestant Rule, as the *only* rule of faith, 'to teach every thing necessary to be known and believed, in order to our glorifying God and enjoying him forever.' You have seen our reasons for this denial, and you have not even as much as approached one of them. You have written of quidlibets and quodlibets, of any thing and every thing, it is true, but not one word to the point, —not one word of wisdom. We call on you, in the face of the Biblical world, to produce one single text of scripture, which tells you "that the only rule of faith and judge of controversy, established by Christ, is the Holy Spirit speaking to us in the written word of the Old Testament and of the New." You who profess to believe nothing for which there is not Scripture, are strictly bound to favor us with an unequivocal and express Scriptural proof, on this all-important point. We expect this from your candor, so do the members of the Middle Dutch

Church,—so do the “christian public.” One appropriate text from the Bible, will serve you more in this cause, than all you can gather from “The History of Roman Treasons” by Foulis, a work justly styled the Grand Arsenal of Anti-Catholic ribaldry, and from which your malignant “PROTESTANT” has so copiously drawn. Your language, Rev. Sir, does not become your years or your orthodoxy. The famous Tertullian leaves scurrility to heretics and the gentiles. “Spurciloquium decet hereticos at Ethnicos.” Lib. de resur. car.

In addition to the many arguments we have already adduced to prove that the Bible alone is not the rule of faith which Christ established, we beg leave to call your attention to the following suggestions.

First, When Christ sent his Apostles to convert the world, he did not say go and distribute the Scriptures to the nations of the earth, but “Go into the whole world and preach the gospel to every creature.”—Mark xvi. 15. Why were not the Apostles commanded to give the people *your* rule of faith, *if* it were the rule which Christ established. Answer this, Rev. Sir, answer it as becomes a theologian and a logician, and not by Calvinistic rumbling, evasions and petulance. The Catholic *alone*, Rev. Sir, can give a satisfactory answer to him who asks, why Christ did not command his Apostles to distribute the Scriptures to the nations of the earth? He will say, that the Scriptures as interpreted by every man’s spirit, were never intended by Christ as a means of conveying religious instruction. For religion was given to the uneducated as well as the learned. Now, the greater number of mankind cannot read, and no divine command exists as to their being obliged to study letters. Tell us then, for our information, what is the rule of faith of the unlettered Protestant? Is it that book which he cannot read? To assert this would, to use your own words, “argue a derangement in the moral faculty.” How then is the unlettered Protestant to be instructed in his religion? Dr. Brownlee and the Parsons will interpret the Bible for him, as they are taught by the Holy Spirit, and the poor unlettered man is seduced into the belief that he is taught by Christ himself and not by proxy, like the blind papist!

Secondly. The Bible is a book more or less obscure in most parts of it, and full of things “hard to be understood, which the unlearned and unstable wrest to *their own destruction*.” 2 Peter iii. 16.—Some texts seem to contradict others. Several *appear* to inculcate the very vices which God condemns. Hence, the worst of crimes may be perpetrated and defended, as they frequently have been on the supposed authority of Scripture, when Scripture is left to private interpretation. Dr. Hey, a Protest-

ant, in his Norrisian lectures, says that all the horrors and follies of the grand rebellion in England, even the murder of the king, were supposed by the people to be authorized, by certain texts of Scripture; and concludes by saying that, "it would evidently be a much more rational plan to put the *statutes at large*, into the hands of the illiterate vulgar, telling them to become their own Lawyers, than to *put the text itself* of the mysterious Bible into their hands, for the purpose of gleaning therefrom their religion and morality." See Hey's Norrisian Lectures, Vol. 1. p. 77. This learned Protestant Lecturer, Rev. Sir, clearly teaches how all fanatics have understood the force of the Protestant terms your "liberty of conscience" and "private judgment." Now are *we* so "degraded in the moral faculty" as not to understand their meaning after the *practical* commentary of more than two hundred years, which all Protestants have given of those *seductive* terms.

Thirdly. The learned among Christians, who make the Bible alone their Rule of Faith, cannot agree, as to its meaning, in the most important points; as the endless variations of Protestants on all religious subjects prove. Hence, we may infer, that a plain, well meaning man, following your rule may spend much time every day of his life, in reading the Scriptures, without any clear consistent, or settled plan of religion from them.

Fourthly. The Rule of Faith previously to the existence of the Scriptures of the New Testament, must have been the testimony of the Church or preaching of the Gospel by men sent by God; "Go ye into all the world and preach the Gospel to every creature." Mark xvi. 15. The first preachers were endowed with the gift of miracles. On the authority of those miracles, the nations received their word, and consented to become members of the Christian Church. The nations having received the word *preached* to them on the authority of miracles, received afterwards the word *written* for them, upon the *same* authority. It was not, therefore, the *reading* of the Scriptures that brought the nations to the faith, but it was their faith *founded* on miracles, that brought them to receive the Scriptures as inspired writings. When miracles ceased to accompany the preaching of the divine word, still it was confirmed by the miracles first wrought. They were wrought in proof of the divine foundation of the Catholic Church; of the divine mission of her Pastors, and in confirmation of Christ's promise, "that the gates of hell shall never prevail against her." These miracles lend the same support to the preaching of the word in all ages, when done in the *same communion*, and by *virtue of the same mission*, that they did, when preached by the Apostles themselves.

The spirit of the Apostles, their authority, their faith, their mission, were not to die with them, they were transmitted as a deposit for their successors, and now exist in the Church founded on them, as truly, and work there as effectually, as if the Apostles were still preaching and administering the Sacraments in person,—“Lo I am with you always.” We need not add, Rev. Sir, that they who separate from the Church founded by miracles, oppose the testimony of these miracles to themselves, and by denying her authority and infallibility, undermine the canonicity of the Scriptures, which they have stolen from her. These observations, Rev. Sir, prove to every dispassionate mind, that Christ never intended the Bible alone, should be the Christian’s rule of faith, and that in order to lead mankind to a knowledge of the Christian Religion. He has established an authority in his Church, in whatever denomination of Christians that Church is found, to which all are bound to pay due deference and submission. For “he gave some to *teach*, to exhort, to convince, to rebuke, and to do all the work of Evangelists”;—and writing to the Hebrews the Apostle says, “obey them that have the rule over you and submit yourselves, for they watch over your souls, as they that must give an account.” Heb. xiii. 17. Here Christians are told to be submissive to their Pastor. But what becomes of this submission, when every man, according to you, is taught by the Holy Ghost, in the written word of God? Truly, Rev. Doctor, if we imagined that the Holy Ghost speaks to all in the written word of God, we could not see how our divine Lord could have encumbered the world with Pastors. So far from thinking that Christian Ministers hold a divine commission, we should look on them as useless lumber.

Can you, Rev. Doctor, adduce Scripture evidence, that the gospels in the New Testament were *actually written* by the blessed Apostles and Evangelists, whose names are attached to them? Is it possible for you to prove by any other *means*, than *tradition*, that the Sabbath of the Jews was changed by the Apostles to the first day of the week? What other proof can you give except that of tradition, for the custom of infant baptism. Will you, Rev. Sir, insist on *your right of conscience* to disbelieve these things, because they are destitute of scripture proof? We believe you will not. If you did, there would be an end to your preaching in the Middle Dutch Church. The Church of England, *one of your* Protestant Churches, believes and practices many things with reference to the only two Sacraments which she retains, which are not found in Scripture. With regard to baptism, she uses this form of words, “*I baptize thee in the name*” &c. which is no where commanded or even mentioned in the Bible. Christ indeed commands this sacrament to be

administered in the name of three divine persons, but Scripture does not say that he commanded any words to be used as a form : It is from tradition that we learn it. She also admits the validity of baptism administered by schismatics, which can only be proved from tradition. With regard to the Lord's Supper, their form of consecration consist in reciting the history of the Institution; but we do not find in Scripture, that Christ commanded the Ministers of this sacrament to read that history over the bread and the cup. It says, that Christ commanded them to do as *he did* ; but not that he commanded them to make the *history* of it a form of consecration. These things, Rev. Sir, are borrowed from the Catholic rule,—*the testimony of the Church.*

We shall now endeavor to illustrate our ideas, by a few quotations from a sermon preached by Archdeacon Hook in St. Paul's Cathedral, London, in 1818. This sermon is published with the annual report of the society for promoting christian knowledge, for 1818. This Protestant dignitary strenuously reprobates the principle, and is this your rule of faith, "that every man is to be left at liberty to interpret the Bible in his own way, and call therefrom his religion." And why? Because "the Bible, though an inspired work, does not convey inspiration." Again, "if every man may worship God in his own way, why may he not equally claim to interpret the law of the land in his own way? Conscience may as readily be made the test of obedience in the one case as in the other." In another place he says, "not only are we told in the apostolic writings, in opposition to the prevailing maxims of the present day, that there are things hard to be understood in the Holy Scriptures, but which is of still higher import to christian men, than that the things hard to be understood, may be and have already been wrested to their destruction, and that by men prone to change and immersed in ignorance, *"by the unstable and unlearned."* 2 Pet. iii; St. Paul teaches that faith cometh not by fanciful interpretation, nor by the partial induction of ignorance, but by "*hearing,*" and "*hearing by the word of God.*" Rom. x, 17. Now, Rev. Sir, could any Catholic Bishop or Priest reason more clearly or more powerfully against the Bible and the *Bible only* as a rule of faith?

The Rev. A. C. Callaghan, a minister of the Church of England, has written two pamphlets on the subject; we recommend to your Calvinity, the following quotation from his second pamphlet: "Take away from the Bible the interpretation of the church, and every man's passions will be his own interpreters." See the pamphlet entitled, "*The Bible Society against the Church and State; and the Primitive Christians and the Bible*

against the Bible Society." Second edition, printed for G. Walker, Paternoster Row, London, 1818.

We put the question fairly to you, Rev. Doctor, and we entreat you to view it dispassionately? Must not the generality of mankind necessarily rely on the *learning* and *fidelity* of others, in order to come to the knowledge of Christ's doctrine. We think there is no possible way of avoiding it without a continued miracle of immediate revelation. *First*, if we look back to the commencement of christianity, we shall find that the New Testament was written by the Apostles and Evangelists chiefly in Greek, which *tongue*, though admitted to have been the most generally known of any *one* tongue then spoken in the East; yet, that every *third* christian understood that language is not to be admitted.

Secondly. Neither was the Scripture immediately *translated* into every tongue, where Christianity was preached.

Thirdly. Nor could poor mechanics, laborers, servants and slaves, procure it, when *translated*, before the invention of the art of printing. In the early days of Christianity, and down to a late period, the price of a single copy of either Testament could not be given by any among the poorer classes of society.

Fourthly. There could not have been, until the art of printing was discovered, Bibles sufficient for half the Christians, nay, for the greater number of them, even if they had the means of purchasing them.

Fifthly. Even now, when by means of the press, every one has, or may have, a Bible in the vulgar tongue, how is it possible that the *vulgar* should know of *themselves* that it is the *word of God*? That it has been kept free from *corruption* in things of necessary *belief and practice*! That it is faithfully *translated* from the originals! That considering the indefinite variety of doctrines contained in it, and almost in every page, how they should be able and have leisure to con out of it a summary of belief, since millions of them are necessitated to spend nearly all their time in severe toil, to procure a wretched livelihood for themselves and families? That they should be able to compare places of Scripture so effectually as rightly to settle seeming contradictions, in points of faith, when we well know that it is with difficulty they are brought to understand plain and common things? When we seriously reflect on these things, we think it *strange*, that our most gracious Redeemer would require of the *poor ignorant* people to pick out their religion through the exercise of *their own* scanty *intellect* from the Holy Scriptures, or to depend on their own weak capacities, for detecting the true *sense* and *interpretation* of it.

When reason tells us, that the multitude must, of necessity, trust to *others* for the *truth* of the translation of Scripture, let an *irrefragible* reason be given, by you, why they should not as well, and might not as safely, give credit to those for the *sense* of it, who are in *prudence* to be entrusted, for the *sincerity* of the *version*, since it is to be presumed that their teachers understand it to be a true translation no farther, than they know the *sense* of the words *translated*. Notwithstanding these plain truths, Rev. Sir, we know how frequently and vehemently Calvinistic Parsons cry out to the people from the *pulpit*: "believe not *us*, believe the *Scripture*," as if the most ignorant of their auditors were thought by them, to be the *proper judges of the Scripture meaning*. Thus you and your fellow preachers, impose on the people, by telling them they do not believe by "proxy." But though your words import that your auditors are the proper judges of the sense of Scripture, if we sift the matter thoroughly, we shall discover that you gentlemen preachers intend otherwise. When you say "believe not *us*, believe the *Scriptures*," you either intend the *texts* you quote for a *proof* of what you teach, or you do not. If you intend them for a proof of what you teach, your meaning must be this: believe us, not for our *own* sakes, but for the *Scriptures*; that is, believe us, because we teach the very *same doctrine*, which the Scripture teaches; or, believe the Scripture, in the same *sense*, in which we alledged—for to believe it in any other *sense*, would not have the effect of a proof. But, if you have no intention to use the Scriptures which you quote, as a *proof* of what you preach, do you quote them only to *humor* and *gratify* the people? This you will not readily admit, consequently, your quotations from Scripture are adduced as proofs, and when you say, "believe not *us*, believe the Scripture," you do not intend that the truth of your doctrine should *stand or fall*, according as your auditors may think it to agree or disagree with the places of Holy Writ to which they are directed for the truth of what you deliver. Do you not, therefore, throw dust in the eyes of your M. Dutch Church audience, when you tell them, that they are not to believe *you*, but the *Holy Ghost*, and are you not ashamed when you have the audacity to assert, that Protestants judge for themselves in matters of religion, and that, in this respect, "you do not put their consciences in your pocket."

We have proved, and we trust to the satisfaction of your "Christian public," that the multitude cannot make a right use of Scripture. Are we not, therefore, authorized to conclude, that the Scripture, was never intended by our Savior, as the only Rule of faith? Are we not, therefore, authorized to adopt with

the Holy Fathers and the greatest lights of Protestantism, the *tradition* of the Church, which instructs every one from the ruler to the peasant, in all the articles of the Christian faith? But, you, most erudite Doctor and preacher in the Middle Dutch Church, are better pleased to take the poor and illiterate to one book, which they cannot use or properly understand, or rather, to your own interpretation of that book, as we have already shown, than to the thousand and one folios, and all the other "heap of stuff that has floated down on the miasmatic air of sixteen hundred years!"

You are mistaken, Rev. Sir, by imagining when we tell you that the Scriptures were not given by our Lord to be our *only* Rule of Faith, but that you are to have recourse to the living and speaking tribunal which he has established, in order to teach you religion, that we, therefore, put you to the study of the Fathers, scholastic divines, the Councils, &c. No such thing, Rev. Sir, we take you to your old Mother, who is the "pillar and ground work of truth" in whom the Lord placed some to be Doctors, &c. Your great mistake, is in supposing the Rule of Faith was *made* and intended by God to be put in the hands of every man. It would be absurd to suppose it; and therefore, the old distinction of *Ecclesia docens*, and *Ecclesia discens*, that is, the Church *teaching* and the Church *taught*, is good and necessary to be practically maintained and upheld by Christians. To the former, consisting of *Prelates*, and *Pastors*, the *Depositum* or *Rule* of faith is entrusted; and, that they may use it to its proper *end*, Christ promised to be *with them forever—to send them the Spirit of truth*, in order to teach them all truth, and that we "may not be tossed to and fro by every wind of doctrine." That those Prelates and Pastors, who have the Rule of Faith, and are its interpreters, can be more easily found than in the words of your happy and gentlemanly allusion, "Paddy's Kettle," will be proved on a future occasion to your disgrace and confusion.

We, Rev. Sir, admit that every christian ought to be able to give a reason for the hope that is in him, and that he ought to know why he believes all and every article of his creed; but we are far from allowing the *people*, to oppose their own judgment to that of the Church of God in matters of Faith. Such a *judgment* would be one of intolerable and pernicious indiscretion. It must astonish and arouse the compassion of every reflecting mind, to see the ignorant grossly led by your Preachers to believe, that they are able of themselves to understand the Scriptures in all things necessary to salvation, when it is for instructing them right in these *very* things, that our Savior ap-

pointed Spiritual Guides, and Governors over them, and his Holy Church. You and your compeers know, that the wise and gracious God, in the economy of his great family, the world, has provided and placed several men, skilled in several things; some in civil government, some in Laws, some in the Medical Art, &c. and all for the good of the community that men may be aided in those things wherein they are presumed not to have skill enough to act for themselves. But you, in opposition to the wise arrangement of Providence inculcate a principle, which leads man to despise those who have been appointed by the Son of God, to watch over his faith and morals, and to become his own instructor, in the learning and management of those things, wherein, if he finally miscarry, he is lost to eternity. If this be not the "consummation of wickedness," we are at a loss to know in what wickedness consists.

These, Rev. Sir, are a few of our reasons for rejecting the Protestant Rule of Faith, as defined by you. Have we not shown, even on the authority of the most renowned Protestants, that the Scriptures cannot possibly prove their own inspiration. This point, says the learned Hooker, "it is impossible for the Scripture itself to teach. See Eccles. Pol. L. 1. S. 14. Doctor Covel, in his defence, Art. p. 31. says, "it is not the word of God that does or can assure us, that we do well to think it the word of God." How then do we know it to be the word of God? Doctor Covel, in his defence of Hooker's five books, Art. 4, says, "the first outward motion leading men so to esteem of the Scripture is the AUTHORITY OF GOD'S CHURCH." Now, we have asked you to prove from the Scriptures *alone* the fact of their inspiration, not because it revealed our weak side, but because it exposes yours to a total overthrow. The inspiration of the Scriptures, is an article of Protestant faith. This, as Protestants themselves allow, cannot be proved, by the Scriptures. Therefore, the Scriptures *alone*, are not the Rule of Faith which Christ established.

Your attack on the great Milner, reminds us of the well known fable, the Jack Ass kicking the dead Lion. You know well that he shook Protestantism to her centre and in her strongest hold. You also know that his antagonist, Sturges, was a profound scholar. There was something palpable in the writings of Dr. Sturges. No vague assertion—no quibbling; no aberrations from the established rules of disputation. The difficulties on both sides were fairly stated, and manfully met; for they wrote for the literary world, and not for a conclave of old women, and and it is to this that we are indebted for the "Letters to a Prebendary," a work which attracted the notice of the British

Senate, and which will transmit the name of its immortal author to the remotest posterity. *You* place him by the side of Tom Paine, for saying that "Christ gave no orders to his Apostles to write the New Testament!" If the Bible be your *only* Rule of Faith, you cannot believe that Christ did give any such command to his Apostles. Produce the text if you can, and if you cannot, why believe he did command his Apostles to write the New Testament? Oh, but they were Apostles, and they had the gift of miracles, and because they took the trouble of writing to some Churches, they must have been commanded so to do, and, therefore, we believe they were inspired when they wrote. But, most learned Doctor, did not Barnabas, who full of the Holy Ghost and of faith, (see Acts, xi. 24, and who was also an Apostle; see Acts xiv. 13) write an epistle, whose authenticity is admitted by Dupin, and Dr. Lardner; see "Credibility of the Gospel History," vol. viii. Why is not this epistle a part of your Rule of Faith? How do you know that he was not inspired? How do you know that he got no command from Christ to write this epistle? Answer these questions by your Rule of Faith. When you do, you will regret having troubled the repose of the great Milner. You shrink from the point at issue. By indulging your puritanical rancor against the Popes. This is the ordinary trick of heretics. They endeavor to blind their followers by exposing the vices and frailties of a few men, forgetting that they were men, and only the ministers of a religion established by a crucified God and his holy Apostles. Do you forget that the Scribes and Pharisees sat in the Chair of Moses? Did our Lord tell the people that they were to be despised? Was the College of the Apostles the Synagogue of Satan, because Judas happened to be an Apostle? But this is straying from our subject. It is incumbent on you to prove, that the Scriptures were given to man as his *only* Rule of Faith. It is incumbent on you to show, that the Church of Christ is not the guardian, and the depository, or the interpreter of the sacred Scriptures. We are not involved in the claims of any particular Church to the glorious prerogative of being Christ's *only* spouse. This is not the question at issue. Our question is an abstract one—namely whether the Scriptures, as interpreted by every individual, be the Christian's Rule of Faith, or whether he is to take the sense of the Scriptures from the Church of Christ. Our respective claims to the distinction of being Christ's Church, must, obviously, be reserved for future discussion. We shall meet you on the subject of our divisions, which never involved a point of faith, when we satisfy ourselves on the present point—your Rule of Faith. But we cannot conclude, without expressing our

great surprise at the divisions of Protestants with regard to the very essence of religion, seeing that they are taught, as they assert, by Christ himself, under the "guidance of the Spirit of God." How came it, then, Rev. Doctor, that your most apostolic man, Luther, who was sent by God to give light to the world, defended until death, the true, real, and substantial presence of Christ's body in the Sacrament, and that he gave Zuinglius his sincere curse, for not having followed the light of his lantern? Do not Protestants think the dignity of Bishops founded on God's word? And do not you, after your predecessor Martin Mar prelate, cry out "that their calling is unlawful; that they are Ministers of Anti-Christ, worse than the friars and monks, Devils' Bishops, and Devils incarnate. See sermon of Martin Mar prelate, printed in 1590.—Strange that the written word of God, under the guidance of the Holy Spirit, could guide these men, sent by God himself into such opposite extremes. When next impelled by your interior spirit, Rev. Sir, to criticise our dissensions, we beg of you to ponder well the words of our blessed Lord, "Hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out *the mote* of thy Brother's eye."

Again you are entreated to prove your Rule of Faith, and to answer those queries of "infinite importance," which like the "smooth pebbles selected from the brook," *smite* the *Goliath* of the Calvinistic host. Excuse the iteration.

How do *you* know the Bible to be the word of God?

How do *you* know which books were written by Divine inspiration?

Does the Bible contain the whole word of God, or does it not?

If you cannot, as a Logician, and Theologian, as a "Gentleman," *Writer*, and Preacher in the Middle Dutch Church solve these queries of "infinite importance," we refer you to the assistance of those "*virtuous* and highly intelligent ladies," who you say, have passed a favorable verdict on your "*Instrument* for the instruction of the sex. "Lorette, or the Canadian Nun."

We are, your *gentlemanly* servants,

JOHN POWER,

THOMAS C. LEVINS,

New York, March 27th, 1833.

Drs. Brownlee's Letter, No. 5.

TO DRS. POWER, & VARELA, & MR. LEVINS.

"Therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.—Isaiah's Message to Sennacherib, ch. xxxvii. 39.

INTRODUCTION.

Priests—1st. "How do you know the Bible to be the Word of God?"

Ans.—1st. From their external evidence of prophecy, and of miracles; and the gift of tongues: from *internal* evidence, namely, their majesty, their purity, their sublimity: their efficacy in convincing, converting, and comforting: their perfect harmony in all their parts: finally, from their uncorrupted preservation: and from the historical evidence of their tradition, from the Hebrews and Jews; from the Greek Church; from the African Church; from the Church of the Albigenes and Waldenses: and from the Roman Church. All these unitedly handed down the Holy Scriptures to us.

Priests—2d. "How do you know which books were written by divine inspiration? The Bible cannot prove its own inspiration."

Ans.—2d. The authors of each of the books of the Holy Scriptures, first gave evidence before the Church, by working miracles and prophecy and speaking tongues, that they were the accredited messengers of God. This being settled, they wrote those books which bear their names, at the command of God. "Thus saith the Lord," was the evidence they were enjoined to speak and write. [See Hos. viii. 12. John xx, 31. Rom. xv. 4. 2 Tim. iii. 16. Rev. i. 11. &c. also the beginning of each of Paul's epistles.] Having written them by inspiration, they delivered them publicly to the Church, certified in their hand writing. And the Churches in Asia, and in Greece, and in Africa, and in Italy, and in all Europe, handed them down faithfully from generation to generation; just as the *Magna Charta* of England, or the *Declaration of Independence*, is, by tradition, handed down from age to age. And it was just as impossible to add to these holy writings, or to abstract from them without immediate detection, one book, or even one sentence, as it is impossible without detection to add to these great national documents. And, finally, just these books which compose the Bible, and no other books whatever, have had these evidences. And thus we know, by the most certain demonstration, what books were given to us by divine inspiration: and what books are not inspired; and therefore, *apocryphal*.

Priests.—3d. “Does the Bible contain the whole of the Word of God?”

Ans.—3d. It does. And the same evidence which establishes the fact of their Divine inspiration, fully establishes this. There is no inspired book lost. Those books referred to by Deists, and the Romish Priests, as lost, such as Jasher, and certain *epistles* and gospels, were not given by inspiration. And we defy all the priesthood of Rome to prove their inspiration. The fact is this,—it is just as impossible that any of the inspired books could be lost, by the carelessness of the church, or the cunning of the enemy, as it is impossible that a book of the Common Law of the United States, or of old England, or any part of the Magna Charta, or our Declaration of Independence can be abstracted and lost!

Such a supposed loss could not take place in the days of the Apostles; for they could bear their testimony to all that was inspired; and against all that was forged. It could not take place after their death, for before the death of the last of the Apostles namely, John—copies of the Holy Scriptures, even of the entire and perfect canon, were multiplied over Asia, Africa, and Europe.

Priests—4th. “How can you prove the Scriptures *alone* are the sufficient rule?”

Ans.—4th. From the testimony of Almighty God himself, speaking unto us in them. See Psalm xix. 7. Isaiah viii. 19. 20. John xx. 21. 2 Tim. iii. 15—17. 2 Peter i. 19. Gal. i. 8, 9. Revel. xxii. 18, 19. From this testimony of God the *Christian* can take no appeal. But the Deist will still continue to renew the query for proof. [See Horne’s *Introd.* vol. 1. and Jones on the canon, &c.]

As the Priests do not seem to read my letters; and do not of course, wish to see my repeated answers to their queries, to gratify them, and *save them the trouble* of reading them through, I shall continue to place, if necessary, this *introduction* at the head of all my letters, as long as I am detained on the Rule of Faith.

Rev. Gentleman,—Engaged as I am in a great and holy cause,—the defence of Truth, in consequence of the renewed challenges of the Romish Priests and their partisans,—I am not willing to be turned aside by any irrelevant matter, or inferior topic: infinitely less to stoop so low, as to notice the disgusting ribaldry of Mr. L.’s last three letters. The hope was indulged that the singling him out and placing him on a pedestal, in all his unenviable paraphernalia, like one of the ancient *Stylites* on his column, in bold relief before the public,—would have brought him,—if not to sober reason, and courteous language,—at least to some degree of compunction for his infliction on

decent morals, and his deistical assaults on the Holy Bible, and his blasphemous taunts on the Holy Ghost ;—but it is all in vain. And yet, the evil will work its own cure. He must share the fate of the incurable Leper; and by the public, be put forth without the camp ! He has, we know, already excited the disgust of Protestants, not only—but of every honorable and polite Catholic : and even of his own Reverend associates,—“*Quem Deus perdere vult, prius dementat.*”

My readers will, I dare say, have learned already, from this stage of our argument, that it is not by fair and manly argument that Popery seeks to advance itself ; but, on the contrary, by throwing a veil over its most repulsive and haggard features. Every Protestant, and every patriot ought to make himself thoroughly acquainted with the peculiar attribute of Popery, namely, its singular power of elasticity, in adapting itself to each country ; to all times, and places ; and to the peculiar habits of thinking among a people. With the Jesuit among the Chinese, it permits the natives to worship deceased fathers and mothers, on the trifling condition, that they change the nomenclature : and call them Holy St. Peter : and St. Paul : and St. Dommick : and the Holy Mother ! Or with the Canadian Jesuit among the Indians, it gains the ear of the savage warrior by “representing Jesus Christ as an ancient, and brave warrior, who excelled all his compeers in killing and scalping the foes of the tribe !”

Its gross doctrines it carefully conceals, among civilized and refined people,—it is in its government, not only monarchical, but feudal, and of the very essence of *absolutism*, in its claims of authority over the souls, consciences and bodies of its votaries. Witness the absolute supremacy of his Holiness, over his prelates ; and that of the prelates, over the priests ; and that of the priests over the souls, bodies, and properties of the *simple faithful* !

Yet, while, in the very essence of its priestly power, it is all hostility to Republican freedom : and cannot be otherwise, from its solemn, public, sworn allegiance to the foreign protentate of Rome ; it gravely affects to raise its hosannahs in favor of our glorious and free institutions ! I speak not of all : I can name in the Romish communion as enlightened and loyal hearts as ever beat in a gallant bosom : and many of these excellent men we have in our city. I speak of the Romish priesthood : and those who basely yield to their absolutism and usurpation of what neither God, nor any honest man ever gave them.

It is a truth which I am anxious to impress on all my readers, that there has been no change ; no improvement ; no reformation in the spirit, and power, and designs of Popery. The spirit

is precisely the same, this day, in its secret haunts, in our city, and over the land, as it is now in Italy, and Spain : and it is the same here, and in Italy, as it ever has been in the darkest ages of Europe. There is a delusion abroad in the land, namely ;—that there has been a singular improvement in it ; and that it is entirely different. To make this impression on the American generous mind, has been the incessant labor of the Jesuits among us ever since they lost their foothold in Europe. They have swarmed in disguise, in these United States. And the extent of this delusion, and lethargy, and indifference to the pure principles of the Reformation, demonstrates the influence of the Jesuits, banished from every government of Europe,—in persuading and seducing our fellow citizens. The “Holy Mother” and her sons are the same now, as when they convulsed the nations of Europe. The old Lion has had his claws pared ; and his teeth broken ; but he is reclining in his den—*en couchant*—until his teeth and his claws shall have grown. His spirit is the same ; unbroken ; unsubdued ; untameable. And our fellow citizens, whose characteristic and liberal charity has been ungenerously imposed on, do verily pay them no compliment, in a Jesuit’s estimation, when they call them an improvement on the doctrines and regimen, and tyranny of the Papal court in dark ages. Do you not know that in paying them this compliment, at which every son of Loyola smiles in his sleeve, you actually, though unwittingly, are robbing them of their pre-eminent attribute of *immutability* ! This is not unlike the manner in which the Catholic princess of the old world have learned to treat his Holiness. They bow down to him and caress him, as the holy apostolical *Vicar* of Christ ; while they send potent armies to beleaguer his city, and plunder him, as a *temporal prince* !

All the difference which can be supposed to exist between *ancient* and *modern* Popery, arises from this elastic attribute of adapting itself to the times ; and the habits, and religious freedom of a thinking people. And hence, as our readers see, our main task is to exhibit their real and accredited principles, in their standard works ; and contrast these pretended modern views, put on *en masque*, until the day (may it never happen,) when their anticipated ascendancy shall take place in our land ; to destroy the Protestant religion ; and annihilate our republican institutions.

We have proved, I trust, to the satisfaction of every candid Christian, that what the Roman Catholic Church calls its *infallible Rule of Faith* never can be found out, or reduced to any practical purpose : that Christ never established that rule in *his* Church : and that even if he did, the line of succession in the

Roman Catholic Church, is entirely broken off:—the line of *apostolical* succession, in holiness, in doctrine, and the pastoral office is broken, and lost by them irretrievably. The blow which severed the last bond of apostolical union, and succession, was struck by that assembly of ungodly men who formed the Council of Trent; and whom your own father Paul, in his great history of it, called “a camp of incarnate demons!” This succession is gone from the Romish Church, like the departed glory, which in the holy visions of Ezekiel, was seen hovering long over the threshold, and then over the city, and finally, took its flight!

No sound theologian ever said that the holy universal Church of Christ, either has been, or can be, cut off. She has existed in her glory and beauty, as the spouse of Christ, since the days of Adam, down through all the revolutions of time and of empires, even to this hour. Unlike the Church of Rome, which by her own confessions, rests on a mortal man, the rock Peter,—the Holy Church of God is founded on the ETERNAL ROCK of ages, even Jesus Christ; and the gates of hell cannot prevail against her. She advances in splendor, and an ever increasing lustre of accumulating glory, as she advances in days, and in years; and moves forward, leaning on the arm of her espoused Lord, to take possession of all nations, and kingdoms on earth! And the long line of her successive pastors and teachers, has ever continued, unbroken, till now, and will through all days, unto the consummation of all things.

This holy Universal Church may not, at all times, be *visible*. In the days of Ahab, the spiritual church was not visible: it did not stand visibly out with its pastors and teachers. Yet it existed in the ministrations of Elijah, and in the persons of the 7000 who, though unknown even to that holy prophet, had not bowed the knee to Baal. So also in the general apostacy of the Christian era, this spiritual society did not stand visibly out with the holy and pure ministers, and her congregated assemblies, in public. Yet there ever was, in Asia, in Greece, and amid the dens and caves of the west and south of Europe, an unbroken succession of holy witnesses; with their unbroken line of pious pastors, and teachers; raised up, as their martyred fathers closed their lives, and sealed the testimony with their blood:—raised up by the call of Divine Providence, and the call of the faithful church: a two-fold call, essential to the true ministry; a two-fold call, which no Roman Catholic priest ever had; or ever thought of claiming.

These are the sentiments of the apostolical and primitive fathers, such as Jerome, Tertullian, and Pope Liberius himself; whom we shall quote at full, when we come to discuss the claims of the Roman Catholics to apostolical succession.

If Protestants would keep in view these Catholic sentiments of the church of Christ, relative to succession ; and did we carefully keep in view the fact that the true church of Christ has, all along existed, and has been perpetuated in Asia, in the Greek church, and in the west and centre of Europe, by the holy bands of witnesses in the east : and by the ancestors of the Albigenses and Waldenses, during the whole course of the Romish apostacy,—every one would be prepared to answer the usual quibble of the Roman Catholics,—“Where was your religion before Luther?” The Holy church of Jesus Christ, has from the days of Adam been rolling on like the streams of our own great Mississippi, and becoming deeper and wider, and more and more majestic, as she flows on the bosom of time. But the Roman Catholic church and the numerous sects in her, like so many Bayous, bursting through the banks of that noble river and threading their heavy and muddy courses through the adjacent lands, has been diverging, in the course of years, farther and farther from the pure rivers of the water of life, which issue from the sanctuary and throne of God. But we now go on to our—

VI. Argument against the Roman Catholic Rule of Faith ; namely :—*The proof which the Romish writers bring in behalf of your rule, is not only involved in contradictions ; but is founded in arrogant and blasphemous assumptions.*

“Popery,” says Bishop Hall, (works p. 351.) “Popery destroyeth the foundation ; and instead of the true foundation, it lays a double new foundation ; the one a new rule of faith ; and the other a new author or guide of faith.” Instead of Christ, as the judge,” Popery puts a man, *the man of sin*. He must know all things, can err in nothing ; he directs, informs, commands, animates, both in earth and purgatory ; expounds the Scripture, canonizes Saints ; forgives sins, and creates new articles of faith ; and in all these, is absolute and infallible as his Maker !”

Planting themselves on the ground of this rule, the Roman priesthood intrude themselves between the human intellect, and the Creator ; and declare themselves lord of the reason and judgment, and conscience of man ; that man shall not think for himself, nor exercise, in religion, the rights of *private judgment*. They stand up between God and his own accountable subjects, and declare to them in the very presence of the Almighty, that they shall not hear God’s word, as he speaks it to them : that they shall not be permitted “to hear what the spirit saith unto the churches :” that they shall hear it only as the corrupt and interested priesthood choose to explain it ; that all the authority of the Bible is derived from them, and their church : that no man shall take on him to worship God, as Christ prescribes ; but as the *Romish priesthood* prescribes ; that the spirit of God speak—

ing in the scriptures shall *not* interpret the word to them; but that *the priesthood* shall do it. And thus, the Almighty is, as far as they can effect it, prevented from speaking in *his own* manner, and uttering his own plain and holy truths to his own creatures. The priesthood rise up in the face of God, our Judge, and the only and supreme Lord of conscience, and tell him that they will take out of his hands the guidance of the human conscience; that to them men shall confess their sins: that they shall receive absolution of sin from them; that they will provide a supply of intercessors, and “the holy mediatrix the Virgin Mary; and that they will interpose the sacrifice of the mass, in Christ’s stead! And finally, they pronounce the Bible taken alone, to be a fallacious rule; and maintain the human rule of their own invention infallible, and not liable to mistake or misapprehension.

And to sustain these claims to Divine honors for “the man sitting in the temple of God,” let us hear the doctrine of their church. They claim for their Pope, or the church, the power of appointing NEW ARTICLES OF FAITH. I am aware that a strong party among them deny this, but the Roman party does maintain it. Pope Leo X. condemned Luther for denying this power; [See his Bull added to the last Council in Lateran; and bishop Jer. Taylor’s works p. 392.] And T. S. Aquinas and Almain expressly assert,—“That the Popes of Rome by defining many things, which before lay hid, symbolum fidei augere consuesse, are accustomed to enlarge the symbol of faith.” And every body knows that twelve articles were added to the creed, by the Council of Trent.

Bellarmino [Lib. 7. cap. 17.]—“the supreme Pontiff is simply and absolutely above the church; and above a general Council, &c.” He adds the following—which no one can clear from the charge of blasphemy,—“All the names which in the Scriptures are applied to Christ, proving him to be above the church, are, in like manner, applied to the Pontiff: as, first, Christ is pater familias, head of the family, in his own house, which is the church. The Pontiff is high steward in the same, that is, he is pater familias, in the place of Christ, loco Christi.”

And hence the titles of Pope, on the pages of these writers, who advocate this doctrine. He is “Deus alter in terra,” “another God on earth:” “the Lord our God the Pope.” “Idem est dominium Dei ac Papæ;” “The dominion of God and the Pope are the same!” “the infallible one.” And Pope Clement the VII. and his Cardinals, in their letter to King Charles VI. say, “As there is only one God in Heaven, so there cannot, and there ought not, to be but one God on earth!” meaning himself—see

Troissard, tom. 3. p. 147. Mussus, Bishop of Bitonto, called the Pope, "Him who is to us as our God;" and the Bishop of Grenada styled him—"a God on earth not subject to a council." And in Bellarmine's noted saying, we have this doctrine, (Lib. 4. de Rom. Pont. c. 5.) "But if the Popes should err by enjoining vice, and forbidding virtues, the Church teneretur credere, &c. would be bound to believe vices to be good, and virtues to be wicked, unless she would be willing to sin against conscience!" Pope Leo X. in his Brief of Nov. 9, 1512, declared that "as Vicar of Christ on earth, he had power to forgive by virtue of the keys, the guilt and punishment of actual sins, &c."—[See Dupin, vol. iv. p. 17.] The doctors and canonists declare that the Pope can dispense against the Apostles and the Old Testament. And Bellarmine, lib. 4. de Poenit. c. 13, says, when speaking of the Pope's Indulgences, "we are not bound to bring forth fruits worthy of repentance;—non teneamur præcepto illo, de faciendis dignis poenitentiae fructibus." And finally, the Pope is invested with all power in heaven, and on earth. All civil government are under his dominion. The Pope, says a Council, which had Gregory VII. at its head,—“ought to wear the token of imperial dignity; all princes ought to kiss his feet.” Pope Innocent III. said,—“the church, my spouse is not married to me without bringing me something.” And he goes on to state that dowry, namely, the spiritual, and the temporal crown in plentitude; “that others may say of me, next to God, ‘out of his fulness have we received!’” Hence, in times of European degradation, he trampled under foot all the laws, and the magistracy of the European kingdoms.

“Qui Satanam non odit, amet tua dogmata Papa!”

And as if they attempted, without compunction, the utmost limit of impious daring, they claim power to do what Christ himself never did; namely, “to redeem souls out of purgatory.” And those accredited Romanists, who licensed that marvellous book, the Revelation of St. Bridget, such as Turrecremata, and others, gave sanction to that declaration that “the good Gregory, sua oratione, &c. by his supplications raised aloft to ‘altiorum gradum,’ a loftier grade, even the infidel Cæsar.” [Morn. Exer. 88.]

Such are the arrogant and blasphemous claims set up by means of their infallible rule! “By their fruits shall ye know them.” That which originated “all this decieveableness of unrighteousness,” cannot be of God; but must be the main pillar of his cause, “whose coming is after the work of Satan with all power, and signs, and lying wonders.”

VII. The history of your church establishes this position, that

it is false, in fact, that there is any such thing as an infallible rule in her. If there was infallibility in the "Holy Mother," or in the Pope, by the "infallible exercise," of their "infallible rule," then, most assuredly, it would not be too much to expect something like sanctity, and pure morals, in his Holiness, and in his court. We have shown that in regard to our rule, all disorders, and existing divisions in the Protestant Churches arise from their not fully listening to, nor entirely obeying the Almighty, commanding men, in his own law. But no evils, no errors, no divisions, are, or ever have been caused by the Bible. To charge this on the holy law, is to charge it on God Almighty himself! But in your case it is entirely different. We do show that your rule is corrupt, and your Head the Pope is corrupt! and your Church is corrupt. And it is the very exercise of your infallible rule that does actually cause all these errors and divisions in the midst of you!

Now let any candid man look at the Court and priesthood of Rome where this infallible Rule is, in its purest influence and operation. And, gentlemen, you know as well as I do, what that eminent divine of your Church has written,—Claude D'Espence, "Shameful to relate! They gave permission to priests to keep concubines—upon paying an annual tax!" This is only a tithe of sacerdotal impiety. And yet you affect to marvel at my charging them with "immorality and pollution." Can it be possible that you do not know what "chastity" means among priests? But hear your own doctor:—"There is a printed book which has been sold for a considerable time, entitled, the Taxes of the Apostolic Chancery, from which we may learn more enormities, and crimes, than from all the books of the Summists. And of these crimes, there are some which persons may have liberty to commit for money: while absolution from all of them, after they have been committed, may be bought." D'Esp. ad. cap. i. Epist. ad. Titum. deg. ii. Hence your indulgences: hence your auricular confessions, and your absolutions for money! I appeal to every sound Catholic for the facts!

Then, touching the character of the Pontiff, who wields this infallible Rule, I have quoted out of Baronius, in my last, the character of many of them. To this, you say,—“Your tirade about the popes is out of place, and of no consequence, &c.” Glorious reply. But it is strictly in point; and you feel it; and you cannot question one of my quotations! I will direct the public eye to the pontiff and his throne, beaming forth holiness! Your own writer, Guiciardini, speaking of the popes, even so late as those of the sixteenth century, says,—“He was esteemed a

good pope in those days, who did not exceed in wickedness, the worst of men !”

Alexander VI. was a reproach to human nature, and died by a mistake ; taking that poisoned chalice which he had prepared for another ! Julius II. was so notoriously wicked that “ he was a scandal to the whole church. He filled Italy with rapine, war, and blood.” Pope Leo X. was not even a believer in christianity, he did not believe in the immortality of the soul ; he was an Epicurean in theory and in practice. Paul III. and Julius III. “ were such licentious characters that no modest man can write or read their lives without blushing.” The popes of the darker ages, the tenth century, for instance, and up towards the dawn of the Reformation, were in all respects, rivals of the Roman pagan Emperors : to their utmost licentiousness, and lewdness, they added cruelty more revolting than even that of their’s ! Witness John X. John XXII. and XXIII. and Innocent VIII. who made the vallies of Piedmont flow like streams, with the blood of thousands of innocents.

If there was the operation of an “ infallible rule” in the Romish Church, there would at least be some traces of an exact and conspicuous harmony. But the very “ living Rule and Judge” has caused the reverse of all this. The example of *Æneas Sylvius* was honest and instructive. Before he became Pope Pius II. he had zealously defended the Council of Basil against the Roman court. When challenged for advocating opposite sentiments when made a pope, he replied that “ as Sylvius, he was a damnable heretic, but as Pope Pius II. he was an orthodox pontiff.” And it is a notorious fact, that in the struggles of Rome to gain unlimited power, your “ infallible judge” originated almost all the wars of Europe ; and all the divisions of the Church before the bishops yielded up their rights ; and all the divisions in the nation, before the temporal princes were brought to place their necks under the haughty priest’s heel. In proof, I refer the curious reader to Hallam’s Hist. of the middle ages, vol. 1. chap. 7. And Stillingfleet on the divisions of the Rom. Church, ch. 5.

And touching disputes about doctrines, let the priests name one disputed point settled finally by this infallible Judge. Has the question about the Virgin Mary’s “ immaculate conception,” been settled ? No. Have the disputes been settled relative to the kind of worship due to the natural blood of Christ, which raged between the Franciscans and the Dominicans, in the fourteenth century ; and again, a century after this, under Pius II. ? Did this infallible Judge settle it ? No, his interference rather made it worse. Has infallibility been yet able to compose the

theological wars between the Calvinistic Jansenists, and the Arminian Jesuits? Every infallible interposition made the flames blaze still more fiercely. Who taught servants to rebel against their lawful prince and seize the throne? This infallible Judge in the person of pope Zachary and Gregory VII. who put his heel on the Emperor's neck. The infallible, who kindled the terrible wars in Germany, and over all Europe. The ghostly arrogance of the infallible Judge, climbing to civil power, and setting nation against nation to weaken their power. Who set whole nations against their lawful rulers? "The infallible pope," who suspended civil laws, and stopped commerce and spread civil rebellion over the land. Who massacred the Huguenots, and Waldenses, and Lollards? The hired assassins of the "infallible Judge," of Rome; who celebrated the Parisian massacre by a solemn Te deum? Who has changed the doctrines and the decrees, and the institutions of heaven? The infallible Judge,—who has corrupted the doctrines of the Bible; added five sacraments unknown to the early church, and contrary to Christ's solemn commands: who has, also, instituted the various orders of lazy and vicious monks, friars, and nuns, to devour the surplus product of the people's industry. Who, according to Belarmino, can change virtue into vice, and vice into virtue? He who exercises "the infallible Rule" of Rome; the Pope who claims to give indulgences; who demands confession of sin to be made to him and his priests; who absolves all sins at a regular tariff,—who delivers from purgatory; and sends the most vicious and ungodly men to heaven, for money, according to the chancery book mentioned by Espence? Who founded the hellish Inquisition, and turned loose on the human race such a monster as the Inquisitor Torquemada? "The infallible Judge," the pope, whose servants have repeatedly amused the Royal Courts of Spain with the Moloch sacrifices of human beings at an Auto de Fe!

These are the legitimate fruits of the exercise of your Rule. Let the world judge of the tree by the horrid and deadly fruits. And I challenge you to disprove if you can, one of my historical facts; or one of my quotations. If you shall, I will retract and make the amend honorable before the public.

VIII. We have the consent of the greatest and best of the Fathers against your Rule, and most decisively in favor of our Rule.

These valuable quotations I reserve for my next, and wait to see whether you will venture to deny this. They come in appropriately when I sum up in favor of our Rule.

IX. Your Rule is the instrument by which you have establish-

ed claims that go to annihilate all liberty, civil and religious, from the face of the earth. You deny God's word to the people, unless they have a written permission from a priest, condescending to allow him to hear his Maker speaking unto him! But with even this permission, you deny him the rights of private judgment, or even to think with that soul which the Almighty has given him. He must think, and reason, and believe, just as the priest dictates. The prelate exerts the same tyranny over the priest, and the pope over the prelate. And in those kingdoms where popery is the established religion, priestcraft eats out the very essence and existence of civil liberty. I point to Spain, to Rome; Naples; Austria; and say, behold, fellow-citizens, the living proof. All the doctrines of supremacy, and toleration, and union of church and state, are genuine popery, begotten and nursed, and matured by the pope. And what is the state of our Republic? I see the holy and lovely Genius of Liberty walking forth over our happy plains, in her fair robes and glory, and calling her happy votaries to every national blessing and happiness. And near her pathway we see a fierce lion in his den; his face peering from his dark and disguised cavern; but his claws are pared, and his teeth broken: he is flapping his lusty sides with his tail; waiting with impatience for his claws to grow, and his teeth to be whetted, his eyes the while, gleaming dark and unsubduable wrath. His blood-shot eyes are ever on the fair Genius of Liberty, and he is meditating a ferocious assault upon her, the moment he prowls forth, when the sun shall be setting over the land!

I refer my readers to appendix i. in the new edition of the Glasgow Protestant, vol. ii. p. 633.—“On Popery and Jesuitism incompatible with civil and religious Liberty.” This is an article rich enough to feast the soul of even an expelled Jesuit!

XI. And last: neither prelate nor priest can give their flocks any decisive evidence that you are lawful, and ordained pastors.

Were it even possible that you had apostolical succession, you cannot prove a legal ordination. For, first, no priest has the true and essentially necessary Call of the Christian people. A man takes it into his head to go to a Catholic seminary; after his term is out, without the least evidence of spiritual conversion by the grace of the Holy Ghost, he presents himself to the bishop, and is ordained and then he is stationed in a chapel; say St. Patrick's, or St. Peter's. The Gospel Call of a Christian people is never asked. And I do question gravely, if you, gentlemen priests, do really understand what a Gospel Call is! Pardon me; it may be owing to my republican ideas of liberty, both spiritual and temporal. Second: the office of priest as

you take it, (not as my Episcopalian brethren take it;) is unknown to the Christianity of the New Testament. It is an outrageous imposition on Scripture and reason. I challenge any man to produce me one passage, justly and correctly translated, in all the New Testament, wherein the office or even name of priest is ever applied to a successor of the apostolical teachers. The Greek was used by the Holy Ghost in the New Testament: now there is not in all the Greek thereof, or in any truly and correctly translated passage, one instance of the true ministry of Christ being called priests in the visible church. By assuming the name and office of priest, the Catholics overthrow the priesthood of Christ, and his one, final, and only offering, of a sacrifice. "By his one offering he has, forever, perfected them that are sanctified." But the Catholics call their officiating men priests, simply, and only, for this reason, that they offer up the sacrifice of the Mass, a sacrifice, in the room of Christ's one, only, and never to be repeated sacrifice! By this very name of priest assumed by them, do they deliberately and designedly overthrow our Lord's blessed and perfect atonement!

As surely then, as this sacrifice was perfect, and needed never to be repeated, so surely are there on such things as priests to offer sacrifice by the will of God!

Thirdly, and last: not a priest in existence can prove his ordination; because not one of them can prove the existence of the bishop's intention, in that rite. In this "Sacramental rite," your own Council of Trent, Sess. 7. declared that he who denies that the intention of the officiating minister is not necessary to the efficacy of the Sacrament, is to be anathema. Now, unless the "holy bishop," who ordained you, gentlemen, had the intention in his soul, conscience, and heart, really and truly to ordain you; or if his mind happened to waver; or to wander after some object—in fact, if the talisman and magic charm of intention was, in any measure, wanting, then you are not ordained. And what is more, if you venture to set up pretensions to ordination without the perfect evidence that the bishop had the said intention, you are not only ordained, but you are absolutely and bona fide, under the holy ban of the Council of Trent; and exposed to damnation!!

Now I defy any of you, gentlemen, and all of your priests, with all the aid of your infallibility, to prove in any degree, this intention. None but God can tell you; not even the bishop himself can do it; he has forgotten, long ago, all about it. But without this evidence, which you never can arrive at, not a soul of you can prove your ordination.

Hence, from each, and all of these reasons taken separately and singly, we arrive at the most certain conclusion, that you have neither "the infallible Rule," nor pope, nor prelate, nor priests, nor church, before God or man! Q. E. D.

In my next, if God spares me, and you, I shall sum up on our Protestant Rule, and review your objections, hitherto postponed.

In your last letter, after emerging from the fog of personal abuse, you have made the most painful assault, yet ventured by you, on the Blessed Scriptures. The public, before, had pronounced you deists. I do profess now, that no man can deny the justness of the charge,—even the most liberal cannot refuse the melancholy evidence. But of this again.

I am, gentlemen, your well wisher, &c.

W. C. BROWNLEE,

Collegiate Minister of the North and Middle Dutch Churches,
New York, April 2, 1833.

Reply of Drs. Power and Levins,

TO DR. BROWNLEE.

No. 5.

"Behold, I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness." Jerem. 23. 32.

Rev. Sir,—Though ingratitude be said to be a leading disposition of the human heart, yet, there are redeeming and honorable exceptions to prove it does not at all times prevail. The benefactor to his race is often singled out by the approving voice of his fellow men; and though the reward conferred may not always shield him from the ills and wants incident to life, still, if he should suffer, there will be sympathy for his distress. This approving voice and this sympathy are among the highest incentives to noble undertaking;—next to the consciousness of worth innate in the mind when virtuous performance is to be done, they best sustain resolution in the struggle with difficulty.

Whether you are to experience from the enlightened members of your flock any share of that ingratitude ascribed to the human heart, generally; or whether their approving voice and sympathy will cheer or console you in your distress, it is not for us to divine, but this we may venture to assert, that you possess claims which *should attract* their attention. Those claims they may not have considered,—or, if considered, the halo of radiance which surrounds your fame as their '*Gentleman*,' '*Writer*,' and Preacher, may have interfered to produce that deflection of the visual ray, which you, classically termed *squinting*. Allow us, then, to present the prismatic colors of this halo to their plain and healthy vision.

The first claim you have on their sympathy, though, perhaps, not on their approval, must be founded on your '*CHALLENGE*.' It was chivalrous;—your "christian public" honor it with another name—presumptuous. The manner in which you have met the terms of our acceptance of it can lead to no other inference. Your courtesy, logic, and arguments are damning proofs of this presumption. Conscious of unfavorable impressions caused by the manner of your probation and defence of your "*Protestant Rule of Faith*," you seek to shift or lessen the disgrace already incurred. You write thus in your last gentle letter;—"Engaged as I am in a great and holy cause—the *defence of Truth*, in consequence of the renewed challenges of the Romish Priests and their partisans" Here you seek to throw the cause of your challenge on us; and, hence, solicit compassion for your present

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slowly state. You have *already* been informed that you were not challenged by us, not by our Bishop, not by the Rev. Mr. Varela, either directly or indirectly. The trick implied in your term—partisanship, we scorn,—such artifice we condemn. Distinction from controversial contest we did not ambition. To disturb the religious harmony of society was never *our* object. Did we descend to the low gasconade of *challenge*, we tell you, in words that cannot be misinterpreted, you would not have been the “*gentleman*,” selected,—higher quarry would have been sought. This, it is hoped, will calm your interior spirit, and lull it to *gentleness*. Whatever chagrin and bitterness of heart you now reap, be it remembered you were the herald of your own woe: your “CHALLENGE” was addressed to four, either “*singly* or in a *body*.” These are your own words. This, then, is your first claim on the sympathy or approval of the Members of the Middle Dutch Church!

Your next claim rests on your claims to be a “*Gentlemen*, and *Writer* for the Middle Dutch Church;” and this claim is supported by language not usual with those who whisper with the interior spirit and interpret the “Hebrew and Greek of the Holy Ghost.” Excuse us while we select a few of your *gentlemanly* and charitable phrases—“The Catholic Church brings every thing into market *for money*, even souls and bodies of men, and each sin, which has its own price in the Pope’s exchequer-book!” You say the Catholic Clergy are “a polluted and immoral Priesthood,” that the celibacy of the priests is a “*pleasant joke*.” The same foul and gross slaver is sputtered through your last letter. This is your second claim on the sympathy, it is hoped, not on the approval, of your flock.

Your third claim on the sympathy and approval of the Members of the Middle Dutch Church, ascends to a high order of worth,—it segregates you as one of the elect, one of the Calvinistic *predestined*. By it you merit the compliment of the old classic Poet—“*serum in coelum redeas* ;”—and when that hour is near when you are to pass that “bourne from which no traveller returns,” receive our ‘fare thee well’ in the words of the Lyric Moore, to the patriot Minstrel,—“go where glory waits thee.”—This third claim rests on your letter in the “Christian Intelligencer” of Saturday March 23d, in which you and your “*virtuous ladies*” recommend the printing of the obscene tale and slander, “*Lorette*.” Is not this a claim of the most elevated purity of heart and dignity of mind? Does it not merit the *sympathy* of the Members of the Middle Dutch Church? It certainly cannot captivate their approval,—no, nor the approval of any father of a family or any virtuous woman to whom the

name of religion is dear. Will not your flock sorrow over the indiscretion—to use a mild term—of their Preacher, their “Writer,” their “*Gentleman*?” He, who from his very station should be the very guardian of every thing pure, the sentinel over every thing chaste, the seraph keeping watch over every thing unearthly in love; he, who, from his rostrum in the Middle Dutch Church should be the first in scathing and denouncing whatever crawls into the paths of society to pollute the mind and corrupt the heart,—he, who should raise a hurricane of fire, pitch, and brimstone to annihilate the obscene defamer and the ribald slanderer, is among the foremost who ambition a “bad eminence, by recommending a gross and immoral fiction!!! Truly, Rev. Preacher, “Writer,” and “*Gentleman*,” your third claim on the sympathy of your flock is founded on great merit and worth. But ere this topic is closed, receive the judgment of a gentleman, scholar, and the virtuous father of a family, the Editor of the “New York American,” on the foul tale which you and your “*virtuous*,” ladies have sanctioned. Let your flock and “christian public” contrast it with your letter of recommendation,—with your “*pleasant joke*” on the celibacy of the Priests;—and, this done, let them meditate on the monition of St. Paul, who says, there are matters which should “not even be mentioned, *as becometh saints* Ephes. 5. 3.

“This” writes the Editor of the New York American, “is a most reprehensible publication, and *quite unfit* to be introduced into any family. It is intended as is professed, to unveil the depravity of Catholic Convents, and Confessors in Canada; and in order to do so, a tale of *gross incredible* and *revolting depravity is invented*, which becomes the more shocking from the mingling up with it of religious dissertations.—We are ashamed that the New York press should have ushered such a publication to the light.”

Having stated your claims to the sympathy and approval of the Members of the Middle Dutch Church, we now enter on the claims of your last letter to logical and theological precision; At length, after dragging a thousand irrelevant topics through the tedious length of four crude and mishapen letters, there is a twilight gleam of hope that you will enter on the real point at issue,—your Rule of Faith,—that your *squinting* and skirmishing will soon terminate. You state our first question and thus answer it.

How do you know the Bible to be the word of God?

Ans.—1st. From their external evidence of prophecy, and of miracles; and the gift of tongues: from *internal* evidence, namely their majesty, their purity; their sublimity: their efficacy

in convincing, converting, and comforting their perfect harmony in all their parts: finally, from their uncorrupted preservation: and from the historical evidence of their tradition, from the Hebrews and Jews; from the Greek Church; from the African Church; from the Church of the Albigenes and Waldenses: and from the Roman Church. All these unitedly handed down the Holy Scriptures to us.

Do you seriously, Rev. Sir, intend this answer as a proof that the Bible is the word of God? Here there is nothing but a series of assertions, *Assertions* are not *proofs*. Where is the *form* of argument,—where the “form of sound words?” *Where* is the logical concatenation,—*where* the convincing and logical conclusion? Is it thus you demonstrate this question of “*infinite importance*?” If this be proof, then, the merest child in any infantile school in this city may repeat your answer to our question, and conclude in as rigid a sense as you, *ergo* the Bible is the word of God! But, though the child may repeat the words of your answer, are we, therefore, to admit the child has logically proved the Bible to be the word of God? Surely not. Will you seek refuge under your usual artifice and evasion—the ludicrous charge of impiety and Deism, because we will not admit *this* answer to be argument? We will suppose a case to illustrate your mode of logical procedure. A boy says he knows the first six books of Euclid. You wish to test his knowledge, and you select the following proposition from the sixth book. “The perpendiculars drawn from the three angles of any triangle to the opposite sides intersect one another in the same point.” The boy under your examination says, the leading steps in the demonstration of this proposition depend on the 31st proposition of the 3d book, the 15th of the 1st, the 4th of the 6th, the 16th of the 5th, the 6th of the 6th, the 21st of the 3d, and the 32d of the 1st. Does a reference to this register of propositions prove the boy can demonstrate the proposition in question? No;—a mere reference to any number of propositions is not proof, for if it were proof, then an enumeration of *any other* propositions would, equally, be proof. The regular form of demonstration is, therefore, necessary to ascertain the boy’s knowledge,—or, in other words, it is necessary to establish the proposition in question.

Now, most logical preacher and demonstrator of your “Protestant Rule of Faith,” apply the force of this illustration to your answer to our question,—“how do you know the Bible to be the word of God?” Like the boy, you enumerate a series of propositions, and imagine it lacks only the appendage of a Q. E. D. to make it a logical bastion impregnable to every attack from

your opponent's science of strategy. But, believe us, you are within the distance of our point-blank range. The glacis of your bastion is passed; and like old Chasse at Antwerp, complaining of Marshal Gerard, his bombs, and grenades, you will soon report to the Members of the Middle Dutch Church and your "christian public," that in vain will the annals of history be searched to discover the example of a bombardment equal in *brutality* to that which the enemy is directing against the *citadel*. Never among a civilized people did any thing similar occur.

You *could* not admit that reference to any series of propositions would be the proper form of logical proof to establish a proposition in the sixth book of Euclid,—we *will not* concede that reference to any number of propositions in your answer to our first question is a proof that the Bible is the word of God. That you may *know* the work you have to execute, we register the propositions contained in your answer.

Question. How do you know the Bible to be the word of God?

Answer 1st. "I know it from its *external* evidence of prophecy."—Prove it.

2d. "I know it from its external evidence of miracles."—Prove it.

3d. "I know it from its external evidence of the gift of tongues."—Prove it.

4th. "I know it from its *internal* evidence, namely, its majesty."—Prove it.

5th. "I know it from its internal evidence, its purity."—Prove it.

6th. "I know it from its internal evidence, its sublimity."—Prove it.

7th. "I know it from its internal evidence, its efficacy in convincing."—Prove it.

8th. "I know it from its internal evidence, its efficacy in converting."—Prove it.

9th. "I know it from its internal evidence, its efficacy in comforting."—Prove it.

10th. "I know it from its internal evidence, its perfect harmony in all its parts."—Prove it.

11th. "I know it from its internal evidence, its uncorrupted preservation."—Prove it.

12th. "I know it from the historical evidence of its own tradition."—Prove it.

13th "I know it from the Hebrews and Jews."—Prove it.

14th. "I know it from the African Church."—Prove it.

15th. "I know it from the Church of the Albigenes and Waldenses."—Prove it.

16th. "And *I know it* from the *Roman Church*."—Prove it.

To embody 16 propositions in your answer to our first question is some evidence of extensiveness in your powers of mental conception, though eight tedious weeks have been worn in its concoction. Now if in your boy days you formed an intimacy with Old Cocker, favour us with *another* answer to this "rule of three" query; If the length of two moons be required to concoct sixteen propositions without proof, how many lunations will be necessary to prove them? It is hoped your answer will be worthy of a place in the foreign annals of the French Institute. By the time you shall have demonstrated your sixteen propositions, the difference between a Catholic Q. E. D. and what you designate "*Protestant lesson and logic*," will be visible to the members of Middle Dutch Church, your sacerdotal bretheren, and the "Christian public," to whom you appeal as your "judge and jury." Enter at once on the subject, else the dog days may overtake you in your logical labors, and, then there might be danger of rabbidness. But this visitation may heaven fend. Give some heed to the advice of Shakspeare's Sir Nathaniel to the Schoolmaster, Holoferness,—"*let the epithets be sweetly varied, like a scholar at the least.*" If not, we shall be forced to compliment you in the words of the aforesaid Schoolmaster,—"*God comfort thy capacity.*"

Waiting the demonstrations of the sixteen propositions, contained in your answer to our first query, we pass on to your answers to our other questions—How do you know which books were written by divine inspiration?

Your only rule of faith and judge of controversy, the written word of God, speaking to us in the Scriptures of the Old Testament and the New, is UTTERLY ABANDONED by you. When asked to prove the Bible to be the word of God, you say you prove it from the external evidence of prophecy, and of miracles: and the gift of tongues: AND THAT THE CHURCH TELLS YOU, SHE HAS THIS EVIDENCE, from the authors of the books of the holy Scriptures." Here, then, Rev. Sir, is your unequivocal admission of what we contend for. We contend that without the testimony of the church, the Bible could never be proved to be the word of God. *This you admit.* Therefore, Sir, the written word of God, in the Scriptures of the *Old Testament, and of the New*, is not the rule of faith established by Christ. It is an article of Christian belief, that the Bible is the word of God. But this article of belief could not be known from the Bible

alone, how then can it be said Christ established, it as a rule of faith, that, which could never bring man to the faith of the Divinity of the Scriptures, Strange, Rev. Sir, that so able a Divine as you, never detected the absurdity of your protestant rule of faith and judge of controversy, until it has been fully demonstrated to you by your Catholic antagonist.

The Divinity, then, of the Scriptures rests on the authority of the church. This admission from you, argues in this instance at least, no "derangement in the moral faculty;"—on the contrary, it is an evidence to the "christian public," that you are no longer deluded by your *ignis fatuus*, but that you now think soberly on this most important point.

But, in the meantime, Rev. Doctor, what has become of your affected veneration for the written word of God, for you tell us "that the Bible contains the whole word of God, that there is no inspired book lost, and that the same evidence which establishes the fact of their divine inspiration establishes this!" Now, Sir, as the inspiration of the Scriptures is established by the evidence of the Christian church, and this you admit—show us, when and where the church of Christ has declared, that no inspired book, and no part of any inspired book has been lost! This you are strictly bound to do, as an honorable and honest adversary. If you will but consult the learned work of Adamus Contzin, on the four Gospels, and also the great work of Serre-rius, you will find that no fewer, than twenty several books of Scripture have wholly perished. "These books, says Dr. Brown-lee, referred to by deists and Romish priests—such as Jasher and *certain* epistles and Gospels, were not given by inspiration." The trick of your design is obvious. How far it can serve your cause, the public will judge. Was the author of the book Numbers, a deist or a Romish priest? Does he not refer, c. xxi. v. 14, "To the book of the wars of the Lord?" Where is this book? In the 3d book of Kings, [which you call the first, c. iv. v. 32,] we are told "That Solomon spoke three thousand proverbs, and "his canticles were a thousand and five." Where are these?

In the second book of Chronicles, c. ix. v. 29, it is said, 'Now the rest of the acts of Solomon first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Abijah and in the vision of Iddo. "Where are these three books?" The first book of Chronicles ends with these words, "Now the acts of David the King first and last, behold be they not written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer." Where are these books? In the last to the Colossians, St. Paul commands them to read in the church, the epistle from Laodicea. Where is it?

In the first to the Corinthians, c. v. v. 9. St. Pauls says, "I wrote to you an epistle." Where is this epistle? St. Matthew, whose Hebrew Gospel does not exist, xvii. c. v. 9. quotes words spoken by the prophet Jeremy, which are not now found in the writings of the prophet. St. Matthew, also, c. ii. v. 23. says, "it was spoken by the prophets, "He shall be called Nazarine." Where in any of the prophetic books now existing is Christ called a Nazarine? The books, then of the prophets, here alluded to by St. Matthew, must have perished. This was the belief, Rev. Sir, of the great St. John Chrysostom, whom we are better pleased to follow, than the preacher in the Middle Dutch Church. In his 9th Hom. on St. Matthew, he says "many of the prophetic monuments have perished; for the Jews being careless, and not only careless, but also impious, they have carelessly lost some of these monuments, others they have partly burnt, partly torn in pieces. St. Justin, writing against Tryphon shews that the Jews maliciously destroyed many of the books of the Old Testament. Yet against the testimony of the Scriptures, and in opposition to the most respectable historical evidence, Preacher Brownlee asserts, "THERE IS NO INSPIRED BOOK LOST!" Truly, Rev. Preacher.

"Quem Deus vult perdere, prius dementat——;"

and your insane flippancy of assertion, if not gross ignorance of the subject on which you write, places you before the "christian public," in the ludicrous attitude of a *frantic* fanatic, declaiming to a "conclave" of *virtuous ladies*, on the all sufficiency of a *mutilated rule of faith*, while you leave to your opponents the rich and noble eloquence of the Chrysostoms, the Gregory's the Basils, the Justins, the Cyprians, &c.

If we *must* believe that the Scriptures *alone* are a sufficient rule of faith, we now call on you to give us *all* the Scriptures, and not a part of them. We must have *all*, that we may know, what is written in *all*. *Where is it written* that all things necessary to be believed, are written in the books which we now have? Produce the text and you will reduce us to silence.

Are you not aware, that, in asserting "the Scriptures *alone* are a sufficient rule of faith."—Your doctrine is truly unscriptural? How can you make the assertion, when Saint Paul tells you, that there are *unwritten* Traditions TAUGHT BY THE APOSTLES, to which he attaches the same weight and authority, as to his own epistle, because they convey *to the pure word of God*, as certainly as the Scriptures themselves." Therefore Brethren, stand fast and hold the TRADITIONS, which you have been taught, whether BY WORD or our EPISTLE."—2 Thess. 11. v. 15. But you reject Traditions and adhere solely to the written word.

Therefore you disobey St. Paul, and you teach the *virtuous* crones of the Middle Dutch Church, who passed their verdict on the "*Instrument*," to disobey St. Paul. If the scriptures *alone* are a sufficient rule of faith, let us know, *what text of Scripture*, you have to determine, precisely the number of canonical books. You must believe that all the books of the Old Testament, together with all the part of the New Testament, as printed in your Bible, are *canonical Scriptures*. This is necessary to be believed. But if you can produce no text, which can, *precisely*, determine the number of canonical books, then it evidently follows, that there is something to be believed, which cannot be found in the Scriptures themselves, and, by consequence, the written word of God *alone*, is neither a *full* nor *sufficient* rule of faith. If you could have produced the text, you would not have referred us to passages in Holy writ, which can never prove, nor were they ever intended to prove, that the Scriptures *alone*, are a sufficient rule of faith. They have as much reference to this, as the first chapter of Genesis. You quote Psalm the 19th 7. Its words are,—“The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.” Does this verse tell you, that all the books of the Old Testament and all the parts of the New Testament, as printed in your Bible, are canonical Scriptures? No. Hence, it is no proof that the Scriptures *alone*, are a sufficient rule of faith. We put you the same question, with regard to Isaias 8—19. 29. John 20. 31. 2 Tim. 3. 15. 2 Peter 1. 19. Gal. 1. 8.—9. Rev. 22. 18—19. These are your references; and we defy you to prove from them either singly or collectively, that all the parts of the New, as printed in your Bible, are *canonical Scriptures*. If they cannot prove this, they cannot prove that the Scriptures *alone*, are a sufficient *rule* of faith. This, Rev. Sir, is the logic of Euclid, of Aristotle and of common sense, and not that chaotic jumble, which you designate, by the abused name of “Protestant lesson and logic.”

After thus prostrating you before your “christian public,” we turn with pride, to the contemplation of that Church, which you and your fellow laborers endeavor to vilify. We leave the whole world, to infer the excellence of the Catholic Religion from the nature of its tenets, from its antiquity, from its diffusion, from the virtues and abilities of its countless number of professors, and, lastly, from the good effects which it has produced. Is there a sublime idea of the Deity, derived from reason or revelation; is there a correct notion of his nature, attributes and superintending Providence, of the dignity and excellence of the human soul, its spirituality and immortality; of our relation to God in

this life, and in that to come ; of a state of future rewards and future punishments which revelation has made known, that is not held by Catholics ? Is there a duty of worship to God, of justice to our neighbor or of controul over ourselves, which it does not inculcate ? You unblushingly proclaim us idolators, because we venerate the Saints of God, and pay a decent respect to images. We abhor idolatry as much as you, for we are christians, worshippers of the living God and of his son Jesus Christ. If to "love the Lord our God above all things and our neighbors as ourselves" without distinction of nation or creed be the perfection of the law. [Rom. 13. 10.] "If to visit the fatherless and the widow in their tribulation, and keep ourselves unspotted in this world, be religion clean and undefiled before God." [James 1.27.] These are the duties which our Church enjoins, which she orders us and her other pastors to preach and to teach. Our daily admonition to our respective flocks is, "whatsoever things are true, whatsoever things are *modest*, whatsoever things are just, whatsoever things are holy, whatsoever things are lovely, whatsoever things are of good report ;" if there be any virtue, if there be any discipline, think on these things, these do ye. [Phil. 4. 8."] If these things are the abominations of the Church of Rome, verily, we fear not the abominable imputations, and we hesitate not to say to you and your *virtuous* ladies of the Middle Dutch Church "Go you and do in like manner." If the church of Rome, be what you describe her, then must Luther, the greatest Protestant and the first Protestant of all Protestants, have been a mad man or a liar, when in his first book against the Anabaptists, he confesses. "That there is very much good to be found in the Papacy, nay every good christian thing, and that from thence they were derived unto us ; for we must confess, that under the papacy, there is true and Holy Scripture, true batism, the true sacrifice of the Altar, the true keys for the remission of sins, the true office of preaching, true catechism, the Lord's prayer, the ten commandments, the articles of our creed, moreover I say unto you, that in the papacy there is christianity, and what is more the very kernel of christianity." Now, Rev. Sir. your description of Popery is quite opposite to this. Think you, will the "christian public" believe you in preference to Luther ? We think not. The magnanimous parent of the reformation, is undoubtedly a more respectable witness, before the public, than the preacher in the Middle Dutch Church.

Your blasphemous assertion "The Holy Universal Church may not at all times be visible!!" shall be noticed in its proper place. Let it suffice at present to ask, if the church of Christ

may not "at all times be visible." Did the prophet Isaias speak the truth, when he distinctly said, chap. lx. 14. "Therefore the *gates* shall be open *continually*, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles and that their Kings may be brought." Here, Rev. Sir, the prophet tells us that the Church is always visible, and the reason of this visibility he also assigns "that men may bring unto thee the forces of the Gentiles." Could this be done if the church were invisible? Your doctrine on this point is truly unscriptural. The learned Protestant, Melancton, says, "that it abolishes all testimonies of antiquity, it takes away all judgments, it causes endless confusion, and creates a commonwealth of *unruly ruffians* and Atheists, wherein there is not one that careth for another." See Mel. in prof. 1. cor. doc. Christ, in *Eccle. Sax. de impre*, Lypsicæ. An. 1561.

The cause must be weak indeed, that stands in need of abuse, polluting slander and bigoted cavil for its support. See the predicament in which you foolish driel about *intention* places you, no priest says Dr. Brownlee, can prove his ordination, for he cannot prove that the Bishop who ordained him, had the "Magic charm of intention." Really, most worthy preacher, "writer," and "*gentleman*," we must greet you with the consoling words of the pedagogue, Holofernes, "God comfort thy capacity." We have strained hard to instruct you in the ways of logic and wisdom, but in vain. Your intellect has strange biasses; its propensity to "*squinting*," is, we fear, incurable. How fitly it illustrates "the Hebrew and Greek of the Holy Ghost,"—"Though thou shouldst bray a fool in a mortar with a pestle, yet will not his foolishness depart from him." Prov. xxvii. 22. Your doctrine of *intention* is among the most ludicrous that could emanate from a rheumatic brain. It would uproot all confidence between man and man, dissolve the laws, of every system of compact, and taint with suspicion every pledge of trust. But to apply your peurile argument to yourself. In the course of your ministerial duties, you are asked to baptize a child. You baptize it. According to *your law* of intention the parents of the child cannot prove your intention to baptize, therefore, the child is *not* baptized! This is your wondrous logic. Will the Preacher who could concoct it, ever prove his rule of faith? No. But, gentle Doctor, are you a christian?—Were you baptized? Certainly not; for, according to your own doctrine, you cannot prove the intention of the Parson who baptized you. *Ergo*, you are no christian. Q. E. D. You interpret the "Hebrew and Greek of the Holy Ghost" to your "*virtuous*" cronies. Can they have faith in the interpretation? **They**

cannot prove your intention. What think you of your logic, dear Doctor? You are now, Rev. Sir, openly and effectually defeated, on your rule of faith. Speak and write what you can against Popes, priest, jesuit's intention, &c. you can never prove, that the written word of God in the Old Testament and the New, is the rule of faith which Christ established. The thinking public already admit, that you have strayed from your subject, in your malignant attacks on the Catholic Church and on her ministers; that Calvinistic preachers pay but little respect to truth and decency, when they vent their spleen against the Popes.

It gives us no little pleasure to place you in strong relief before an enlightened community. We are convinced you will make a despicable figure by the side of the elegant and enlightened Roscoe, and hence we give *his character of the Popes*, and solemnly call on the christian public to contrast it with yours. "The qualifications, says Roscoe, chap. 1. Life of Leo X. page 53, by which the Pope is supposed to have merited the supreme authority, are such as would be most likely, to direct him in the in the best mode of exercising it: Humility, Charity, Temperance, Vigilance and Learning, are among the chief of these requisites; and although some of them have confessedly been to often dispensed with yet, *few* individuals have ascended the pontifical throne without possessing more than a common share of intellectual endowments. Hence the Roman Pontiffs have frequently displayed examples highly worthy of imitation, and have signalized themselves, in an eminent degree as Patrons of science, of letters, and art. Cultivating as Ecclesiastics those studies which were prohibited or discouraged among the laity, they may in general be considered as superior to the age in which they lived; and among the predecessors of Leo X. the philosopher contemplates with approbation, the eloquence and courage of Leo I. who preserved the city of Rome from the ravages of the barbarian Attila; the *benifficence*, candor, and pastoral attention of of Gregory I. *unjustly charged* with being the adversary of liberal studies; the various acquirements of Sylvester II. so extraordinary in the eyes of his contemporaries, as to cause him to be considered as a sorcerer; the industry, acuteness and learning of Inocent III. of Gregory IX. of Inocent IV. and of Pius II. and the munificence and love of literature, so strikingly displayed in the character of Nicholas V." in conclusion, Rev. Sir, we must inform you that the bark of Peter, which has careerd through the storms of eighteen centuries, has nothing to fear from the spite, drivel, and malice of the preacher of the Middle Dutch Church; nor will the awkward weapons he has made choice of, injure the

practised crew that man the goodly vessel. It is hoped you will attempt the demonstration of your sixteen propositions in your next letter. One monition ; grapple with the real matter under discussion : do not depart from it—your Rule of Faith.

J. POWER.

T. C. LEVINS.

Drs. Brownlee's Letter, No. 6.

TO DRs. POWER, & VARELA, & MR. LEVINS.

Priests : 1st "How do you know the Bible to be the word of God?"

Ans. 1st. From the *external* evidence of *prophecy*, which has been, and is *now*, fulfilling before our eyes : see the proof in Bishop Newton on the prophecies ; and of *miracles* wrought by the inspired writers, and which were continued down to the time of St. Augustine, who saw some wrought : and *the gift of tongues* ; by which all the nations heard the gospel in their own native language. Also from *internal* evidence ; namely, their *majesty* which every christian and every reasonable man may feel and see on every page, contrasted with every *human* writer : from their *purity* which no man could have conceived, or framed in his writings ; from their *sublimity* in the conceptions and descriptions of God, of heaven, of hell, which no uninspired man could execute ; from their *efficacy* in convincing and converting sinners, and comforting the saints : no human composure ever has done this. The sacred writings, which have been the instrument containing the gospel, have done what no human writer can do, or ever has done : and, from their *uncorrupt preservation*. While the whole persecuting power of Rome pagan was bent on their destruction, and innumerable errorists and heretics sought to corrupt them,—neither they, nor Rome have succeeded. All the Roman Priests, and all the Voltaire and Paine school, being on one mind here, cannot prove one sentence ; far less one *inspired book* lost. And we challenge these slanderers of God's "pure and perfect word," to prove one,—even one of their slanders. Moreover, the Bible is proved to be the word of God from the HISTORICAL EVIDENCE OF TRADITION. To the Christian Church, as well as to the Jewish Church, were committed the oracles of God. The hundreds of thousands of christians who lived in the days of the Apostles received those inspired books from the Apostles, and Evangelists : and being fully satisfied of their inspiration, by their internal evidence, and by the miracles

and prophecies, and tongues, given in proof by God's inspired servants, the christian members of the Church transmitted them to their children, with their certification of this evidence; and they to their children, until they have reached us. And all the sections of the Churches have done this: the Bible has come down to us by the Jews and Hebrews: by the Syriac Churches, still existing in India; as Dr. Buchanan who lately visited them testifies: and by the Greek Church, more ancient and more pure than that of Rome: and by the famous African Churches, who in the days of Augustine absolutely denied their dependence on the Romish church; by the Waldensian Churches descended from the ancient Italic Churches: and who possessed the very ancient Latin version, called the *Old Italic Version* of the Bible, before the Vulgate was written: and finally by the Roman Church. Moreover all the ancient versions of the Bible, made in the first, second, and third centuries, in Asia, in Africa, and Europe, have the valid authority of so many most undoubted traditions confirming the evidence of the existence of the original word of God: and, finally, the enemies of the Church, such as Celsus, Porphyry, Zosimus, and Julian the Apostate do all bear their testimony to the authority and genuineness of the Apostolical writings.

Thus, on the strength of this full and irresistible moral evidence, do we believe the Bible to be the word of God. We are not so weak, and bigoted, and foolish as to believe it, *merely* on the Church's tradition. The *internal* evidence is as strong, this day, on our minds, as it ever was: and we have the constant fulfilling of predictions before our eyes, over the Churches, and the world. And, finally, WE SEE IT MANIFESTLY PROVED in the conviction and conversion of every one that is brought into the fold of God, by the Holy Spirit. Every christian conversion by the gospel read and preached, is a fresh and irresistible demonstration that the Bible is most certainly, and evidently the word of God. Disprove this.

Priests: 2d. "How do you know which books were written by divine inspiration? The Bible cannot prove its own inspiration."

Ans. 2d. No Roman Catholic, or Protestant so far as I know, ever said to a Deist that the Bible proves its own *authenticity and genuineness*. Your Bull *Unigenitus*, for instance, does not, and cannot prove its own authenticity: the *Magna Charta*, and our own *Declaration of Independence* do not prove their own authenticity. None but Romans can mistake here. Their wretched education, and still more wretched theology, induce them to think that there is only *one* form of evidence to establish

the authenticity and divinity of the Bible,—and that is,—“*Holy Mother’s testimony and authority!*” Never was there such obstinate ignorance and wilfulness! And all the forge-hammers of all our iron works cannot hammer the opposite idea into their heads. “Neither would they believe though one rose from the dead!”

We know “which books were written by divine inspiration,” in the following perfectly satisfactory manner.

The authors of each of the books of the Holy Scriptures, first gave evidence before the church, by working miracles and prophesying and speaking tongues, that they were the accredited messengers of God. This being settled, they wrote those books which bear their names at the command of God. “Thus saith the Lord,” was the evidence that they were enjoined to speak and write. This established their Divine inspiration. [See Hos. viii. 12—John xx. 31—Rom. xv. 4—2 Tim. iii. 16—Rev. i. 11. &c. also the beginning of each of Paul’s epistles] Having written them by inspiration, they delivered them publicly to the church, certified in their hand writing. This established their authenticity and genuineness; the church saw and knew that these holy authors did most certainly write the books, which bear their name. And the churches in Asia, and in Greece, and in Africa, and in Italy, and in all Europe, handed them down from generation to generation; just as the *Magna Charta* of England, or the *Declaration of Independence*, is, by tradition, handed down from age to age. And it was just as impossible to add to these holy writings, or to abstract from them without immediate detection, one book or even one sentence, as it is without detection to add to these great national documents. And, finally, just these books which compose the Bible, and no other books whatever, have had these evidences. And, thus, we know, by the most certain demonstration, what books were given to us by divine inspiration: and what books are not inspired; and therefore, *apochryphal*. Disprove this.

Priests 3d. “Does the Bible contain the whole word of God?”

Ans. 3d. It does. And the same evidence which establishes the fact of their Divine inspiration, fully establishes this. There is no inspired book lost. Those books referred to by deists, and the Romish priests, as lost, such as Jasher, and certain *epistles* and gospels, were not given by inspiration. And we defy all the priesthood of Rome to prove their inspiration.

Let them not shift the question. We make a PUBLIC CALL on our priests, to prove the inspiration of these LOST books. If they do not finally enter on the proof of their inspiration, then we shall set it down as a public recantation of their error; and a confession of their utter unsuitness to prove their position. We

know they cannot ; and we are assured they *dare* not offer any defence of their *inspiration*. Remember your own words, the mere fact of their being written by a prophet, or an Apostle, as Barnabas, is no evidence, alone, of their inspiration. Produce the evidence of their divinity, which we have for "all Scriptures." You cannot : and *you know that you cannot*. Disprove this.

I tell you, gentlemen, it is just as impossible that any of the inspired books could be lost, by the carelessness of the church, or the cunning of the enemy, as it is impossible that a book of the common law of the United States, or old England ; or any part of the Magna Charta, or our Declaration of Independence can be abstracted and lost !

Such a supposed loss could not take place in the days of the Apostles ; for they could bear their testimony to all that was inspired ; and against all that was forged. It could not take place after their death, for before the death of the last of the Apostles, namely, John—copies of the Holy Scriptures, even of the entire and perfect canon, were multiplied over Asia, Africa, and Europe. Disprove this.

Priests 4. How can you prove that the Scriptures *alone* are the sufficient rule ?"

Ans. 4. By the strongest and purest testimony that can exist : namely, the testimony of Almighty God. And bold and unblushing must that *Christian Deist* be who shall dare to give the lie to the Almighty. Psalm xix.—"The law of the Lord is perfect : converting the soul : the testimony of the Lord is sure, making wise the simple : the judgments of the Lord are true and altogether righteous." "By them is thy servant warned ; and in keeping of them there is great reward." The whole of Psalm cxix : and particularly these :—"Through thy precepts I get understanding :—" Thy word is a lamp to my feet ; a light to my path." "Thy word is very pure :" &c. Isaiah viii 19. 20. "If they speak not according to this word, it is because there is no light in them." John v. 39. "Search in the Scriptures, for in them ye think ye have eternal life : and they are they which testify of me." John xvii. 17.—"Sanctify them through thy truth : thy word is truth." 2 Peter i. 19. "We have a more sure word of prophecy, whereunto ye do well that ye take heed," &c. 2 Tim. iii. 15.—"The Holy Scriptures are able to make thee wise unto salvation," &c. And, finally, they make "the man of God perfect, and thoroughly furnished unto all good works."

Thus does the Almighty God solemnly declare the Scriptures the only and perfectly sufficient rule for every purpose of salvation : and in languages so plain that, as the prophet says, "he that runneth may read !" It is impossible without design, to

mistake : it is impossible, without deliberate blasphemy, to deny it : it is a deadly error to give the lie to the God of truth ! Thus we have fully met all your infidel queries. Disprove this.

Rev. Gentlemen :—I finished in my last, my ten arguments against your Roman Catholic rule of faith. I have sufficient reason to know that the enlightened public are satisfied that these arguments are perfectly conclusive. Your pretensions to the rule being entirely annihilated,—the claims set forth in behalf of our Rule and Judge of controversy, are of course, without a rival from your annihilated system. I call the attention of the Christian public, both Protestant and Roman Catholic, to the fact, that the priests have not examined or refuted one of these ten arguments : they have not even touched one of them. The strongest thing they have said is this :—“ What has all this to do with the defence of your Protestant Rule ? ” This is really amusing. So utterly destitute do you seem to be of the true logic, and the scientific rules of defence and offence,—that even while your whole magazine of amunition was in the act of being blown up, about your ears, you gravely ask us, “ pray what has all this to do with your defence of the Protestant Rule ? ” I had thought, gentlemen, that there were only two claims set up : that of the Protestant Rule in the Holy Scriptures : in which the infallible Judge, namely, Almighty God, the Spirit speaks unto us, by that which is already revealed, and closed forever, and pronounced by the Almighty perfect and all-sufficient “ to make the man of God perfect ; ” and on the other hand, the Roman Catholic rule ; which your church, in fatal, but characteristic union with the deists, sets up in opposition to the holy Bible ; even as, with unparalleled daring and impiety, you place the Pope and council in the throne of judgment, in rivalry with the eternal and Almighty God ! And of these two rival claimants, your rule and the whole of your presumptuous assertions, being demolished and utterly annihilated : of course, our Rule, stands forward, in “ the dependency ” of the argument, alone, and without any rival.

I shall now redeem my pledge, and take up your various objections, errors and falsehoods. I have postponed the examination of them, to this place ; because every one saw that you threw them out,—not at all because you, yourselves, believed them : but simply because you availed yourselves of every difficulty, and of even trifles to impede us in our demolition of your Rule. You had not the merit, nor the means of throwing down even a golden apple, to turn us out of our straight forward course.

1. One of the main objections, and that on which my opponents establish the last hope of their sinking cause, is taken

from their view of traditions. Their church like that of the Hebrew church, had the oracles of God committed to them; they conveyed them down to these times. This seems to be the innocent position; but it was assumed as a position on which to plant the Anti-christian lever, by which they have moved and convulsed the civil and political world. "They have been," as Augustine says, "the librarian of the church;" or as another shrewdly observes, "the mere carrier of the mail-bag;" to transmit to a whole vicinity, the contents of that mail-bag, for their own benefit, and that of others.

But could the gravest refrain from laughter, if the post-boy, calling the community together, should gravely say, "It is well known that the general government has committed to me the *one* line of carrying the precious contents of this mail-bag: therefore in virtue of the right of being one carrier, I claim the right of being *all* the carriers: and I claim also the right to keep, in my power, all the contents of this mail: and all the other mails; and to give my *own* personal explanations of every *letter* in it. He who sent them, and they to whom they are sent have no such power: and I shall send you to the fire of perdition, if you oppose my will. Moreover, in right of this power entrusted to me as mail boy, I claim the spiritual and civil power over you each, one, and all; soul and body: to rule your destiny here; to permit you, or refuse you, heaven, *for money*, as I see fit!"

This claim set up by the post boy, is literally what the pope and his priests have set up. Because they happened to be the mail carrier of *one* line;—because as one section of the church, they carried the Bible down to their vicinity, for which they received *their wages*: they arrogate these extravagant ghostly claims to spiritual dominion over men's souls, bodies, and property. Had it not been for the inconceivable blindness and ignorance of the dark ages, these claims would have been received only with indignation,—or to say the least, with peals of laughter! The post boy's ravings were soberness compared to this.

The whole of their doctrine touching traditions, is involved in fanaticism and extravagance. For instance:—

1st. Availing themselves of the ambiguity of the word, they use it to mean at one time, the transmission of the Bible to our names; at another, to mean those oral doctrines, undefined, invisible, artificial, and intangible,—yet most convenient for a mischievous and designing power,—as an instrument to originate, and establish new doctrines and rites.

2. The Romish church holds, that, by tradition alone, the evidence of the divine inspiration of the Bible is established. She

merges the whole internal, and the other branches of the external, in this; for one grand selfish object, namely,—gain.

3. She pronounces herself the only church of Christ: she is “the church,” and all the churches that flourish in Syria, in Greece, Africa, and in Europe, are in her ambitious views, utterly nothing. The same selfish end is here manifest.

4. It is the tradition of this one only church, which bestows on the Bible all the evidence of its inspiration and its authority.

5. Because she possessed the Scriptures, no account being made of the traditions of the other church, from which also comes down an unbroken line of the scriptures,—and because she hands them down, as the carrier by tradition,—therefore all their divine authority is derived from her, and from her alone! This is not the whole of her maniac claims:—for—

6. This simple handing down of the Bible she says, gives her the entire right of determining the authority, and of fixing the meaning of God’s word: and of dictating that meaning to the consciences of all her subjects. Nay, like the tyrant, intoxicated with the fury of ambition, she claims from this act of conveying down the scriptures, an unbounded ghostly power over all souls and bodies and the property of men: she is thence a God on earth: she pardons sin: creates new objects of worship, by the power of canonizing. And to crown the whole of her unheard of claims,—wherever she meets, even in the pages of Protestants, with the word Church, or Catholic,—she assumes it as granted that she only is meant: and that all our Protestant champions even when opposing her, meant only homage to her, because they defended “the Church,” the “Catholic,” or general Church,—which of course, could mean only the Roman sect! Such unparalleled reasoning pervades all your letters.

II. There is one leading sentiment interwoven into all the objections of my opponents: and it is characteristic of catholicity, at home and in Europe: it is this. The priesthood is a spiritual nobility; an exclusive aristocracy of an awful order: they are in fact, every thing: and the poor laity are nothing, utterly nothing! Hence the terms in the priests’ letter before us, “the poor ignorant people,” of “scanty intellects,” and “weak capacities” “Strange to think that the Redeemer should require such to *pick* out their religion from the Scriptures!” And this system deems it not enough to brutalize the laity, it also insults them. And hence the conclusion which the priests draw from the fact of their degradation, is as curious in point of logic, as it is cruelty in the destitution of benevolence: namely, because they are ignorant, therefore, we will not allow them the great means appointed by God to instruct them: the laity shall not

have the right to hear what God says to them, without a priests' written licence. "But God has given the word as a light to our feet, and a lamp to our path." "The man of God is made perfect by the Scriptures, and is thoroughly furnished by them unto all good works." 2 Tim. iii. 16. &c. "No, my child," says Holy Mother by her priests, "that light does not mean light: that lamp is not the lamp: God's law though perfect, is "a fallacious," and mischievous Rule; "perfect," does not mean "sufficient!" "And mark me, my son," says she "we are very watchful, and very benevolent: though men have thinking powers, they have no right before me, to think! Though God has given to each private man a judgement, yet none have the rights of private judgement. Though there are some things hard to be understood, and only some, yet it is by far the safest way to keep out of the laity's hands all the plain and easy parts too. Though some men, namely, the "unlearned and unstable" do wrest the Scriptures, yet it will be an act of pure benevolence to abstract the whole Bible from the hands of all!" "But the Apostle does not say that any of the Scriptures are beyond the possibility of being understood." They are *dusnæta*, hard, not impossible to be understood. Would it not be a little more benevolent still to make the people "learned and thence" stable, by a solid education? "That is what your heretics say;" but says Holy Mother, "there is nothing like a cloud of darkness hovering over the minds of the "low, vulgar, and poor ignorant laity:" it is highly salutary: our priestly influence would vanish in six weeks, if this cloud were unhappily dispersed. For we know this by our bitter experience, ever since "the squabble between Mr. Martin Luther and Pope Leo X." As certainly as the "poor ignorant people," begin to read, they will think for themselves: then they will reclaim from us the rights "of your accursed private judgement:" and the right of going directly to God himself, to get their sins pardoned for nothing! Then the asses which we have long bridled, and ridden, most joyfully, and peacefully, and profitably, will slip the noose. They farewell to the gains and sweets of priestcraft; and the silver shrines of the great goddess, the Queen of Heaven!!

III. Another prominent feature in your logic, gentlemen, has been the *Vicious Circle*. When we demand of the Roman Catholics, "How do you prove your rule to be infallible?" And whence do you establish the marks of the true Church?" They appeal to Math. xxviii. 19. and to the passage relative to Peter the Rock. In fact they seek proofs of their Church out of the Holy Scriptures: this their fathers have done; and even Bellarmine De. Verb. 1.2. says, "Sacra Scriptura, &c." "Sacred

Scripture is *regula credendi certissima*, the most certain Rule of Faith." On the other hand, in the whole course of this controversy, the priests have fiercely maintained that the Scriptures, their inspiration, and their authority depend on the Church! And thus "Holy Mother," assumes a *circular* attitude, precisely like the following. A certain Estate is in suit in Chancery; a female of rather suspicious character, with a few characteristic attendants, not a whit holier than they should be, appears in Court, with a parchment roll in her hand; she claims the property on the evidence of this parchment roll. "Who are you?" says the Court; "Who I am you can know by the most perfect evidence of this parchment writing." They look into the roll; there is nothing there but what is unfavorable to her. "But what, and whence is this roll?" says the court. "What that deed is, and whence its evidence, you can know," she says, "in the most perfect manner from my oral testimony. My lips certify that will; and that will certifies me!" This is the literal argument of the Romish priests!!

IV. One objection, Rev gentlemen, I style your stereotype objection; argument it is not; and you have copied it from Mumford and Milner; it is this:—the Protestant Rule is the Bible as explained by each one, by private judgment and his own private interpretation. This has been answered and exposed a hundred times by our writers; and yet, it is deliberately and constantly urged. This I call as deliberate a slander, as it would be on my part, did I assert that you recite the prayers of Mohammed at Mass! No Protestant says, the Bible, as it is explained by each one by private interpretation, is the Rule. The reason is plain; it involves in it a contradiction: the Bible manifestly cannot be the Rule, if each man's private sentiment be the Rule. The priest, therefore, who reiterates this charge, contradicts himself, and moreover, bears false witness against his neighbor. And yet I assure my readers, that they will find our priests recklessly renewing this slanderous charge to the end. The reason is plain: did they take our own doctrine, in our own words, and sense, it is utterly impossible for them, for lack of matter, to advance one rational objection. The Protestant Church unanimously proclaims that her rule is the word of God; and the judge and interpreter is the Almighty God speaking in it, to us; plainly and clearly; because God intends it that we should understand him.

V. When we urged on you, gentlemen, the fact of your corrupting the Word of God by adding to it the Apocrypha, and traditions which the fathers rejected, you turned on us, and replied, by charging on us the same sin! [See their letter No. 2.] As the venerable Jerome said, on a similar charge, "We

cannot refrain from laughter," to hear you say that Calvinists add to the Gospel, and the Epistles; the institutes of Calvin! And the Heidelberg Catechism to the Apocalypse!! "And their professions" (you mean confessions) "of faith to the Bible."

According to this unique and irresistible logic, we shall presently hear it asserted, that Dr. Power's last sermon in St. Patrick's, is an awful and impious addition to the Pope's Bull, *Unigenitus*! And my Reverend opponent's sacred *tonsure* is an addition to the Pope's tiara, and will make it no more the triple but the quadruple Crown! What miracles will not the mysterious powers of sacerdotal logic effect?

But, after all, can it be possible that our meaning is misunderstood, when we say, that the Council of Trent has added many books to the sacred Canon? You are aware that the Tridentine Fathers declared certain books to be as much inspired, as the Holy Scriptures: and thence, enjoined them to be read with the same "holy and pious veneration," as the rest of the Scriptures. Now, surely, you do not mean, gravely, to charge it on us, that we canonize the Catechisms, or confessions, far less the writings of private individuals!!

VI. "The Hebrews," you say, "were without the written word of God for fourteen generations; hence the Scriptures could not be their Rule of Faith." Gentlemen, you appear very learned in your letter No. 2. You give us a sort of a dissertation on the Hebrews losing their native tongue after the great captivity; and the introduction of the Syriac among the Jews: for fourteen generations, you say, the Jews had not the Old Testament in their vernacular; it was read in Hebrew to them, a tongue not understood.

All this is borrowed plumage, plucked from your convenient Mumford, the Jesuit. But I deny this utterly, and I call on you for his and your proof, that the Jews were without the Scriptures in their vernacular tongue for fourteen generations. Mumford's assertion is no proof to you, or to me. I am prepared to prove your and his assertion utterly false.

I shall name only one fact. Ezra, after the captivity, read the book of the law to the people; this shows beyond contradiction, that they understood the Hebrew. He read the law, and as a preacher, gave the sense, and made the people understand it. Ezra was not initiated into the edifying practice of praying and preaching in Latin or Chinese, to his people! And it is interesting to know, that all the Jews, except the grossly apostate Jews, like you, keep up this custom of Ezra; the apostate Jews, like you, continue the truly edifying and highly interesting habit of employing in worship, an unknown tongue! This, by the way, might do with the Jews, who prayed only to HIM who knows

all tongues ; but with you it is a fatal and foolish work—and I beg you to look well to it ; for you ought to know that the Virgin Mary. “ the glorious Mediatrix,” to whom the most of your prayers are offered, being a Jewess knew Hebrew and Syriac—but nothing of the Latin,—never having been at Rome !! Hence all your prayers are thrown away upon her, even supposing you could get near enough to her, for her to hear you.

VII. If the Scriptures had been the Rule of Faith, say you, the Church would always have had them in writing ; but before Moses there was no writing ; and in Christ’s time, they had not the New Testament. We reply that in all periods before the written word was completed, the Church had the same Rule and Judge. They had the word of God, uttered by inspiration, from the lips of the Patriarchs, and Prophets, and from Christ, and his Apostles. And the same Judge, namely, the Holy Ghost, spoke unto them, and determined all controversies ; and all that was necessary to faith, and sound morals. This favorite objection of our priests is supremely silly.

VIII. In your industrious zeal against the Holy Scriptures, you object to our Rule, that if Christ had designed them for the Rule, he would have commanded the disciples to write, and to distribute Bibles ; on the contrary, he said, “ Go and teach all nations :” and by “ teaching,” you assume, without proof, that instruction by the lips is meant.

To this, I again reply, that “ teaching” implies as much the use of writing, as of oral instruction. And our Lord’s command to teach, included as much an injunction to write, as to speak. Apostolical facts confirm this : they did write, as well as preach, they declared that they were enjoined to write. See Revel. i. 19. And their writings they left to the church as a Rule of Faith. John, xx. 31. Luke, i. 3. 4.—2. Tim. iii. 16. Rom. xvi. 26.

You object, in the borrowed words of Mumford, that if the Scriptures were the Rule of Faith, the Apostles would have procured the Bible to each different nation in its own native tongue. But they did not, and gave no orders for their successors to do it.” [See their letter, No. 2.] I reply that you cannot prove that they did not enjoin them to do this. One thing is manifest from Paul’s enjoining the speaking in known tongues, that he and his associates did preach to the nations in their own native tongue. [See 1 Cor. xiv. 6—12.] The Apostle would have made a glorious figure, if he had preached the gospel to the plain Greeks in Chinese ; or taught the Romans in native Irish ! Or to the Scotch and Irish, in flowing Latin ! The fact is this, the Almighty set the mark of his strong reprobation against this

detestible foolery by his gift of tongues to the Apostles. Rather than permit his servants to insult the people, and offer an outrage to common sense, by talking to them in an unknown tongue, God wrought a splendid miracle, and gave the preachers the gift of tongues. And, finally, they used the Greek of the Hebraic idiom, a language, says Cicero, spoken over all the East, and West. It is true, you object again, with Mumford, "that it was only the well educated in these countries, who understood the Greek!" That is exactly what we mean. And hence, in all nations there were multitudes of learned men who could render the Greek Septuagint, and the Greek New Testament into all the different languages, as christianity spread among the nations. And these men needed no command, but that of reason and common sense, to move them to this duty. They were enjoined to teach all men. But without books, teaching could not be carried on, when the Holy Spirit of inspiration departed. While he was in the church, as before Moses: and before the New Testament was written, the church having the law spoken by immediate revelations, could do without inspired writings but just as he was retiring, were the inspired writings filled up. And, in fine, it is a matter of historical fact that the sacred writings were translated in various languages, even before the last of the Apostles, and Apostolical fathers died. Witness the ancient Syriac: and soon after, the ancient Italick, or Latin version, before the Vulgate: the Egyptian: the Persian, the Ethiopian, the Slavonic. [See Horne's *Introd.* vol. i. p. 96, and vol. ii. chap. v. where a minute account of them is given.]

IX. In every attempt at argument, gentlemen, I discover one of your great pervading errors: it is this: you claim infallibility for your Rule of Faith. But you have never preserved, nor even made, the distinction between objective and subjective infallibility. In the Protestant Rule of Faith, there is an objective infallibility. It cannot be otherwise; because it is Almighty God who is speaking to us in his Holy Scriptures. But there is no such thing as subjective infallibility: the subject on whom it operates is not infallible: it does not make all men infallible in their views. By an accurate square rule of two feet, a carpenter is guided infallibly, in his accuracy, in building a house. But that same rule in the hands of a child or blind man, will not regulate the building; or make the child, and the blind man infallibly accurate; and yet it is the same perfect rule in the hands of all three. The fault lies in the subject; not in the rule objectively. The royal psalmist David distinctly recognizes this by the guidance of the Holy Spirit: "Open thou mine eyes that I may behold wondrous things out of thy law." Ps. cxix. 18. Gentlemen, you confound these two things, with studious care,

in all your declamatory opposition to the Holy Scriptures : and the issue of your argument, pardon me, I mean no insult in calling it *argument*, is worthy of this wretched logic. You become unintelligible, and you conclude nothing, and less than nothing. We have not, however, observed this mode of argument against your Rule : for we have shown, it is believed, to the entire satisfaction of the Christian public, 1st, That you have no infallible Rule whatever : because with the Deistical School, you abandon the Holy Scriptures ; and with characteristic malignity even taunt the Hebrew and Greek volumes, inspired by the Holy Ghost. 2d. That though you had such a Rule, your Church and Priesthood could no more wield it, to the effecting of any practical application, than a man can do it, who is stricken blind by heaven's lightning ; or a wretched maniac, who decks himself in a triple crown, and dreams that he is Pope, and the Vicar of heaven ! And 3d, that did even such a rule exist, your succession is utterly cut off and annihilated ; and that you have neither church nor Pope nor Priest, nor Sacrament ! And this argument you have overlooked : and dare not touch !

X. I come now to your often repeated assertion, that many, —nay, even twenty books of the Old Testament are lost. And among these you reckon. “The book of the wars of God,” “Jasher,” “Nathan,” “Iddo,” “Solomon's sayings,” “the epistle from the Corinthians to Paul,” “the epistle from Laodicea.” In reply, 1st. I shall, for a moment, suppose what you affirm to be correct. And as you make the church to be the infallible guardian and keeper of the Holy Scriptures, not only—but also the very fountain of their purity and authority,—it is evident, on your own principles, that she has been guilty of a most scandalous and mortal sin, in permitting twenty books to be lost ! But you make the church the infallible Rule. Here, then, your infallible Rule has committed a mortal sin ; inasmuch as she has betrayed God's cause, and wantonly lost twenty books ! Either she is not the infallible Rule and keeper of God's word ; or no books are lost !

2d. The allusion to these books, as “Jasher,” &c. by the inspired writer is no evidence of their inspiration, or their ever being a part of the holy canon. None of the inspired writers call them “Scripture ;” none of them quote them as “Scripture.” They simply allude to them, as St. Paul does, in some of his sayings and epistles, to certain heathen poets. Thus, in the Acts, in his discourse to the Athenians,—Paul quotes a sentence found in Homer, and Hesiod ; also in Plato and Virgil, An. VI. 724 ; and the poet Aratus. And, moreover, in Titus i. 12, Paul quotes the heathen poet Epimenides, and pronounces his testimony a

solemn truth. Here St. Paul does exactly no more than what the Old Testament writers do in referring to "Nathan," "Iddo" or "Gad." Do you then pronounce Homer, Hesiod, and Epimenides, gravely, to be inspired writers? Are these men's writings then, Holy Scriptures, because St. Paul quotes them? We all know that Father Levins, indeed, quotes his Shakspeare ten times more frequently than his Bible; and far more accurate is he, and more at home with Shakspeare than with the Holy Bible. But we are not prepared to hear Homer and Epimenides, and Shakspeare canonized! Besides, gentlemen, your appeal to Chrysostom does not help your sinking cause. I deny—and you must deny as well as I do,—that he calls these books "Scriptures," or a portion of the canon. You here attempt to palm an imposition on the ignorant. And verily you shall have your reward. That eminent father calls them "prophetical monuments;" or remnants of prophetical times: or Jewish national monuments. They were not inspired works: no honest man dare assert that they were: he cannot prove it, if he is so foolhardy as to assert it. They were the national legends, traditions or Rabbinical books, containing historical sketches, or expositions: but by no means inspired.

In the London re-publication of Leslie's "Short Way for the Jews;" designed as a tract for the Jews, you will see a clear evidence and illustration of the idea I now advance. Many ancient Rabbinical books were found to contain expositions of passages, relative to Messiah, in all respects favoring the views of Christians; and by an edict of the Rabbis, a command was given to the synagogues to destroy them. These "prophetical monuments" have been wantonly destroyed. You can see a copy of this Hebrew injunction, in Leslie's "Short way." It is in this city: I have read it.

I have only to add, that if you renew the charge of twenty books being lost, without giving the public the clear and full evidence of their Divine inspiration and of their having formed a part of the sacred canon, then you, and Contzen, and Serrarius, and Mumford, do post yourselves as deliberate slanderers of God's word!

XI. You present another objection:—"The epistle of Barnabas is authentic, but not inspired." "Now," say you,—"if the certainty of receiving the epistles of Paul, pure and entire from his hands, as an apostle, be your reason for admitting their inspiration, tell us why you reject the epistle of Barnabas, the apostle?" [Lett. 2.]

Even admitting your absurd position that there is no other evidence of inspiration, but that of tradition, there is no difficulty

here in answering your question. Barnabas never laid claims to inspiration ; he did not lay his epistle before the churches as inspired : hence the church never declared it as inspired : nor received it as such. Hence it wants the internal and the external evidence. This was a miserable fetch of an infidel.

I cannot omit here an amusing circumstance, relative to an extraordinary discovery which my profoundly learned opponents have made in their last letter. Though I have formerly included tradition and the Church's testimony, in the list as one of the evidences of the truth of Divine inspiration, they have just discovered, for the first time that we hold that ; and exult with triumph that we have made the concession ! But then, gentlemen, you take care not to tell your intelligent devotees, that we hold to the tradition of historical testimony of all the churches, in Asia, Greece, Africa, and Europe ;—and not in your ridiculous, and exclusive manner, to the sect of the Roman church only !

XII. In your letters you have more than once made emphatic allusions to the “Arian Cobbler,” and to “old women,” and virtuous females.” I must, for want of room postpone the objection of the “Cobbler” which you and Mr. Hughes, copy out of old Mumford ; and which you improve, actually out of Volney. Of this in my next. I was at a loss for some time, to penetrate the reason why you speak so solemnly, and so often, and so affectionately about “old women,” and the virtuous old ladies.” But I have discovered the reason. A pious man, especially a Roman Priest, is always very grateful. And I have no doubt that you make these frequent allusions with a pious view of cherishing the memory of good old Pope Joan ; that pious and sly “old woman” and “virtuous female,” who contrived to get a Cardinal's hat ; and actually to climb up into St. Peter's chair.—“which,” as you gravely tell us, and must, therefore all be true, “even angels reverence.” You have proud reasons to cherish her memory,—good old soul ! And as pious and chaste sons, to speak fondly and gratefully of such “old women ;” and “such virtuous females.” You can never forget the chair Stercorarius ; nor the street of Rome immortalized by her labours. We cannot blame you for being grateful. Verily I assure you,—and you all know it,—it was not every Pope that made such a present to “Holy Mother,” as Pope Joan did ; as the old Roman distich, composed by an orthodox monk, has fully shown : viz.

“Papa pater patrum peperit papissa papillum ! !

May I beg Dr. Varela to get the Notary Public to translate this for us ?

I find that I must pause : the half of your deistical objections

I have here noticed : the rest I shall finish in my next. I postpone the testimony of the Fathers until I shall have got a few more precious morsels from Dr. Varela ; whom I earnestly beg to go on. For he is furnishing me with one of the fullest and rarest lists of the contradictions of the Fathers. I shall certainly be mortified and disappointed, if the good padre shall stop soon. I have on my table the most Rev. J. Lopez's Epitome of the Holy Fathers, in three volumes folio. Only quote fairly and go on. I beg him also to complete the list of the recorded slanders against Luther, Calvin, and other "execrated" Reformers ; that I may have them all before me, for my next letter.

Before I close, I will call the attention of the Lutheran Church to a valuable work now in our city, and which Professor Hæzelius, or Professor Schmucker, ought to give to the public, in English. I allude to Dr. Melchior Nicholas's Vindication of Martin Luther, published by Professor Wolflin, of the College of Tubingen, A. D. 1668. He records the seven chapters of slander's against Luther, by the Jesuit Forerus ; and gives a triumphant refutation of them every one. Every thing which my opponents copy out of Mumford, relative to Luther, I find copied from Forerus : without his decency, and without being *modernized* by vulgarity !

Will Father Levins—by the way,—have the generosity to correct an error of the press, in the new edition of his Letter IV. "Your attack on the great Milner reminds us of the fable of the Jack-ass kicking the dead lion." Correct it so as to read—"the lion kicking the dead Jackass !" Then you will utter a truth. For the immortal M'Gavin in the Glasgow Protestant, kicked him and killed him, and hung up the skin of this same Jackass, high in air, in front of the Roman Chapel of Glasgow !

I am Gentlemen

Your obedient servant &c. &c.

W. C. BLOWNLEE.

Collegiate Minister of the Middle and North Churches.

New York, April, 16. 1833.

Reply of Drs. Power and Levins,

TO DR. BROWNLEE.

No. 6.

Though thou shouldst bray a fool in a mortar with a pestle, yet will not his foolishness depart from him. Prov. xxvii, 22.

Rev. Sir,—The stamp impressed by nature on the countless beings forming its different kingdoms is not easily effaced, nay : not easily modified. As an artist in the arcana of the minting process, it exists unrivalled ; and it strikes its dies with a force of fidelity, and truth of outline, that even in this age of scientific intellect, no application of steam power can imitate. The leading features of character imparted by it are always fixed. No matter what clime may be visited, or atmosphere breathed, they seldom, if ever, are affected by that modifying change, which, technically may be termed—weathering.

Illustrations of these remarks may without any difficulty, be discovered in the brute world ; they may be found in every man-dering menagerie—There it will be seen that kind and gentle treatment ; that satiety in the indulgence of appetite, does not eradicate the propensity to prowl and prey. The ferocity of the animal is still untamed. In the shew-room and surrounded by the most civilized visitors, the tiger will growl as savagely as in his native jungle—and the gentle naturalist would as little incline to examine the strength and symmetry of his molar fangs, though confined in an iron cage, as in the wild forests of Siam or Bengal.

In the civilized world, also, *Rev. Sir*, nature in many instances, sways with as irresistible despotism as over the brute portion of the animal Kingdom. However toil and patience, and we might add gentleness, have sought to transform native disposition, there are, at times, out breaks of propensity, as if in mockery of our best efforts to produce radical and meliorating change. But, unfortunately, this invincible resistance to change is characteristic of, not merely the animal portion of the human creature, but also, of that which most ennobles man—his intellect. Nature, in many instances, holds control over the mind equally as over the body. Subject the mind to every form of rational culture, still there will be biasses that cannot be counteracted, there will be dispositions that cannot be subdued or improved. Drill the dunces in the most rigid rules of logic,—point out his errors, misconceptions, illogical inferences, and then ask him to establish his Rule of Faith by rational procedure of reasoning ;—will success attend the lesson ? No, nor its repetition. Nature at once

interferes, dulness rushes to the aid of her son, surrounds his intellect with fog and mist, and because his 'squinting' vision cannot peer through the haze, he believes himself secure, like the bird when it hides its head in the sands of the desert.

To enlighten mental hebetued, Rev. Preacher, and "*gentleman*" of the Middle Dutch Church, is an irksome and wearisome task. When nature opposes obstacles, probably insurmountable, the soil is cheerless which is wasted in the drudgery. When you greeted us with a "CHALLENGE" we thought a scholar, a logician, a theologian would have been our antagonist. We indulged the hope, that trick, evasion, and subterfuge would have been shunned; that something in the form of manly and honorable argument would have been used by you;—that your Rule of Faith—the real subject of discussion—would not merely have been defined, but proved and defended. But, how idly, and wantonly has hope cheated us! Are we to blame because duped?—Censure it is hoped has not been incurred. Who, not gifted with prophetic vision, could have supposed a teacher in Israel, a Preacher in the Middle Dutch Church, a familiar with the interior spirit, an erudite able to interpret every crabled idion in the "Hebrew and Greek of the Holy Ghost," a "*gentleman*" who arrogates to himself the *sole* right to be the "*Writer*" to his flock, and the director of "*virtuous ladies*" who could have supposed he would have shrunk from the logical probation and defence of a cause to which he had invited discussion! Though argument have not been given, and far as just inference can guide our judgment, will not be adduced, still we are blameless, for even empiric testimony that his cranial protuberances of casuality or cognoscibility were developed was kept a secret from us by his "*virtuous ladies*." Our knowledge of his intellectual powers is the induction of personal experience; and this induction, were it expressed could not be conveyed in the phrases of compliment. It is left to the logical perception of the Doctor's "judge and jury," his "christian public" to derive it from the Scripture heading to our present letter—"though thou shouldst bay a fool in a mortar, yet will not his foolishness depart from him."

Had you Rev. Preacher, when you proclaimed your *challenge*, but in a slight degree admitted the possession of those unenviable qualities of mind which unprejudiced judgment will infer from your letters, you should not have numbered us among your controversial antagonists. Had you informed us that every thing having the appearance of logical order dependency interfered with the equilibrium of your nervous quietude; that nature had been a niggard in conferring certain gifts; that you hated the

galley-slave penalty which chained you to the discussion of one subject at a time; that like a giddy insect on the wing, you would prefer a wild flight through the boundless regions of air; that you would introduce a thousand irrelevant topics, "*pleasant jokes, virtuous ladies, Paddy's copper kettle, mail bag carrier,*" and "*Pope Joan,*" that in the place of argument you would immolate *Truth* to the prejudice and low passions of the ignorant, bigoted, and fanatical of your sect, and then insist against every testimony of common sense; that you had proved *infallibly* your rule of faith, and the Bible to be the word of God, we tell you had candour dictated this admission, you might still have enjoyed the high opinion of your flock, your *virtuous ladies*, and your christian public; you might still, for aught it would affect us, have been the Grand Lama of the Middle Dutch Church, and the interpreter of the "Hebrew and the Greek of the Holy Ghost," for your *challenge* would not have been honored by our acceptance, we should have referred you to the philosophy conveyed in the words of Scripture, "though thou shouldst bray a fool in a mortar with a pestle, yet will not his foolishness depart from him!!!"

Ere we enter on the matter of your last letter, Rev. Preacher, which in any sense, merits attention, the *answer* in your letter No. 5. to our question, "how do you know the Bible to be the word of God," requires a brief notice. This answer embraced nothing in the form of reasoning,—*nothing but a series of assertions*. Its assertions were returned to you in the order of sixteen propositions. Why was your answer given under this form? Did you, in truth, suppose it an answer? If you did, your logical perception of what should constitute proof is strangely obtuse;—its character cannot be better expressed, than by your own term—"squinting." Did you suppose it would satisfy the Members of the Middle Dutch Church? Then they are easily gulled, and cannot appreciate that process of reasoning, which would establish a solid foundation for what Calvinists so frequently and fondly name *rational* religion. Did you suppose it would have been admitted by us as establishing the Bible to be the word of God? If you did, the sixteen propositions have furnished another form of testimony. But had this logical answer been permitted to pass unnoticed, you would have claimed the merit of an extraordinary achievement, your admirers would have cheered you with hymns and canticles of victory;—Saul and his thousands, David and his ten thousands, would have sunk into utter significance, while the name of Preacher Brownlee would have been the exulting theme of every predestined tongue. We wish however, to direct the attention of our readers to the

precise aim of these remarks. Whether the Preacher's answer to our first query had or had not been noticed by us, could not have effected any change in its intrinsic worth—it could not have become either weaker or stronger.—As it exists nothing can be more infirm or puerile. Yet, had it not been noticed, this infirm and puerile answer would have been received by the Doctor's "christian public" as an infallible proof that the Bible is the Word of God. This would have been received by those who exult in the proud privileges of private reason, by those who vaunt the glorious liberties of conscience, secured by Preacher Brownlee's "ever blessed Reformation," as a sufficient foundation for an article of faith,—as on unyielded basis for rational religion!

Your answer to our query of "infinite importance." How do you know the Bible to be the word of God? is now, it is presumed in that form which admits of no future amendment. It has, of course, passed through that process termed "Protestant lesson and logic;" and is now secure in an invulnerable panoply. It is now solid as the foundations of the Middle Dutch Church,—immovable as a cedar of Lebanon rifted in the rock. It is now a *fixed basis* for an *article of faith*. Mark the import of our words,—and mark your logical answers to the sixteen propositions.

1st. *Question.* How do you know the Bible to be the Word of God?

Answer. "I know it from the *external* evidence of *prophecy*, which has been, and is *now*, fulfilling before our eyes: *See the proof* in Bishop Newton on the prophecies!"

This, then, Rev. Sir, is the first of those answers, which, in your last letter, you affirm to be the "*full and irresistible* moral evidence on which you believe the Bible to be the word of God!" We would, did you respect the sacred station you occupy, did your letters furnish even the slightest proof that you possess the learning and honor this station supposes, we would address you in terms of sincere esteem. Though differing in creed, we would, at once, admit you "claims to be a *gentleman*" and a scholar; nay if you yearned for the compliment, the 'Writer' of the Middle Dutch church. But, when neither the learning nor the research of the scholar is displayed, when the adherence to truth and hatred of misrepresentation characteristic of a minister of religion is not shewn, when the courteousness and urbanity bespeaking the gentleman are not exhibited, to be squeamish in the application of proper and appropriate terms to designate your merit, would be a test of infirm and misplaced judgment. The "phrase germane to the matter" is a proper maxim. Scrutinize your first answer in your last letter, and tell us in the spirit

of candor, without the Calvinicity of subterfuge of evasion, do you consider it logical? Is it worthy of your character as a Calvinistic theologian? Would it confer merit on a school-boy? We ask you, how do you know the Bible to be the word of God? And your answer is, "I know it on the external evidence of prophecy, which has been, and is now, fulfilling before our eyes, see the proof in Bishop Newton on the prophecies" Where is the form of proof in this sapient answer? There is nothing but assertion, and reference to Bishop Newton,—and, on this, forsooth, you "*hook*" your infallible conclusion—the Bible is the word of God! This is, really, utterly, and disgracefully puerile, contemptible, farcical. Yet, this is a preacher's answer in defence of his Rule of Faith! This is the answer of a judge in Israel, who can when he lists, evoke the interior spirit, and interpret the "Hebrew and Greek of the Holy Ghost!" Again you are referred to the geometrical illustration given in our last letter. You wish to ascertain whether a schoolboy is acquainted with the sixth book of Euclid. You select a preposition; and the boy, to prove his knowledge, merely indicates data of proof from previous propositions, and finally, imitating your own example, tells you to see Euclid! Will you affirm, Rev. and logical preacher, this is the sound from of geometrical demonstration? Why this, in no sense, is proof. Who will admit it. In a similar manner, your answer to our query is nothing but assertion and reference to Bishop Newton. Yet this is the Q. E. D. of your interior spirit, and your logical basis for an article of faith. How will John Calvin greet you on the misty side of the River Styx. Your proofs *now* are typical of what your shade will be *then*. Again your opponents say,—prove your answers *logical* Doctor.

The Preacher's second answer is, I know the Bible to be the word of God from the "external evidence of *miracles wrought* by the inspired writers, and *which* were continued down to the time of St. Austin, who saw some wrought." Here there is no proof,—again nothing but assertion. There is, however, some novel information conveyed in this answer of the Doctor's interior spirit. He says "the miracles wrought by the inspired writers were continued down to the time of St. Austin, and that *he* saw *some of them wrought*!" Condescend to inform us, critical Preacher, who was the *inspired* writer living 'at the time of St. Austin,' and what were the *miracles* performed by him? Dear Doctor provide for the monopoly of this inspired discovery by securing your right at the patent office. Truly, we live in the age of intellect. Please, also, to inform us what miracles were performed by St. Luke, St. Matthew, St. Jude. Did Solomon perform miracles?

3d. *Prop.* I know it from its external evidence of the gift of tongues.

The Preacher's proof: "I know it from the gift of tongues, by which all nations heard the gospel in their own native language." Here is nothing but a repetition of his first assertions. As yet *no proof*.

4th. *Prop.* I know it from its internal evidence, namely, its majesty.

The Preacher's proof. "I know it from its majesty which every christian, and every reasonable man may feel and see contrasted on every page contrasted with every human writer." Nothing here but assertion,—no proof. If you be a "reasonable man," excellent Doctor, inform us how you "feel and see its majesty in every page, contrasted with *every human* writer." Favor us with glimmer from your interior spirit on this topic. We wish for a spice of your literary criticism.

5th. *Prop.* I knew it from its purity.

The Preacher's proof. "I know it from its purity which no man could have conceived or framed in his writings" Again the same meagre assertion with the addition of another proposition without proof,—or the semblance of proof.

To iterate the remaining propositions for which proof was required, and for which proof has not been given in preacher Brownlee's last letter, would be tedious and irksome to our readers. Neither singly nor collectively is there the shadow of proof; and, consequently, the Doctor's Protestant Rule of Faith is yet fettered to a most important and stubborn, nay, an insuperable difficulty—is the Bible the Word of God? But, mark, the obtuseness of the Preacher's intellect—this repetition of proofless assertions, this "*crambe repetita*," "*this crambe bis cocta*," this abortion of the palsied brain, is honored by its delighted and inspired parent with the compliment—"a full and irresistible moral evidence!" Can any thing more demonstrative of an understanding under a melancholy visitation be adduced. Had Old Lear met the Preacher of the Middle Dutch Church in the forest instead of Mad Tom, he would have dubbed him his philosopher. In a former letter from the "gentlemen" an allusion was made to a visit to the Philadelphia Lunatic Asylum. A second might be productive of some benefit. *Naviget Anticyram*, let him be shipped to Anticyra *was* the consoling advice of Horace to gentlemen laboring under certain mental aberrations, and restricted to regimen of hellebore. Even Old Plautus sanctions the treatment.

"*helleborum his hominibus opus est.*"

Throughout the tedious and sinuous course of your polemic

letters, Rev. Sir, you exhibit a strange bias to low joke and vulgar story. The indulgence in this species of probation and defence is not indicative of cultured or pure mind. It is a proof of propensities not honourable to your character as a minister of religion; it cannot confer dignity on your character as a man;—nor is it a proof of the possession of wisdom. This last qualification may, however be excused, for the poet says,—

“Gentle dulness ever loves a joke.”

But while you indulge in vulgar bias and low propensities, where, is your Rule of Faith. This is abandoned to the peltings of your antagonists,—and it now cries aloud for mercy. Mark how this gentle attribute is dispensed, and attend to the forlorn state of your Rule.

When asked to prove the inspiration of the Bible, you have recourse to authority. “The authors of each of the books,” says the Doctor, “first gave evidence before the church, by working miracles and prophecyng and speaking tongues, that they were the accredited messengers of God.” Without this evidence the Doctor would not believe the Scriptures to be inspired. But this evidence he has from the testimony of the church; therefore, without the testimony of the church he could not believe in the inspiration of the Scriptures but the inspiration of the scriptures is an article of Christian belief; and to this belief the Doctor could not be brought by the Scriptures alone. Therefore, the Scriptures ALONE, are not a sufficient rule of faith.—Q. E. D. We refer you to your letter No. 2, in which you say, the ONLY rule of faith and final judge of controversy, with every Protestant, is the Holy Spirit speaking to us in the written word of God, the Holy Scriptures, containing all the books of the Old Testament and of the New.” Compare this prior definition of your rule with what you have stated in your last. viz: “the Protestant church proclaims’ THAT HER RULE IS THE WORD OF GOD.” Here you have left out the word ONLY, and we unhesitatingly say, that this omission bespeaks a consciousness of defeat. We, Rev. Sir, admit the Scriptures as our rule of faith, but not as our ONLY rule of faith. You have asserted “the only rule of faith and final judge of controversy with every Protestant, is the Holy Spirit speaking to us in the written word of the Old Testament and of the New,” but finding you could not prove this to be the only rule of faith established by Christ, you tell us with all the confidence of logical and theological consistency, that the protestant church “proclaims that her rule is the word of God.” What will the “christian public” think of the following specimen of your “Protestant lesson and logic?” In your answer to our first question, “How do you know the Bible to be the word of God?”

you say, "we are not so weak and bigoted as to believe it (to be the word of God) merely on the church's tradition;" and in the same breath, the consistent and learned Dr. Brownlee informs us, that we know which books were written by Divine inspiration in the following satisfactory manner. The authors of each of the books of the Holy Scripture first gave evidence before the church, by working miracles and prophecyng and speaking tongues, that they were the accredited messengers of God.—This being settled they wrote those books which bear their names at the command of God. "Thus saith the Lord" was the evidence that they were enjoined to speak and write, (see Hos. viii. 12.—John xx. 31.—Rom. xv. 4—2. Tim iii. 16.—Rev. i. 11., &c. Also the beginning of each of Paul's epistles.") Now it is self-evident, that the entire force of this reasoning rests on the testimony of the church. Without this testimony, will the text from Hosea prove, that the Gospel of St. Luke is divinely inspired? The text runs thus "I have written to him the great things of my law, but they were counted as a strange thing."—Hos. viii. 12. Therefore the gospel of St. Luke is inspired! Can this, Rev. Sir, be "Protestant lesson and logic?" Let us try your next text, John xx. 31. "But these are written that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name;" therefore, the gospel of St. Luke is divinely inspired! Worse and worse, Rev. Doctor. Now for your next satisfactory text. Rom. xv. 4. "For whatsoever things were written aforetime were written for our learning, that we through patience, and comfort of the Scriptures might have hope." Therefore the gospel according to St. Luke is the word of God! Your Protestant lesson and logic, may admit these conclusions as legitimate, but will the "christian public" will common sense? We think not, Rev. Sir, and we also think, your christian public will readily admit that your extravagant assertions, "argue either sheer knavery or a derangement in the moral faculty."

Yet you admit the interpretation of St. Luke's gospel. Will you favor us with a text which says this gospel is inspired? We defy you to produce this text. On what motive is it inspired? Your reason for believing the inspiration of this book as well as that of all the others, is thus given by yourself. "The authors of the books of the Holy scriptures first gave evidence before the Church, by working miracles and prophecyng and speaking tongues, that they were the accredited messengers of God. This being settled, they wrote the books, which bear their names, at the command of God." But was not Barnabas, "an accredited messenger of God?" Was not Barnabas full of faith and of the Holy Ghost? See the 11th chap. of the Acts. v. 24.

See also 14 c. *ibid.* v. 13. Did not Barnabas write an epistle? That he did, you have "full and irresistible moral evidence;" why not believe the epistle to be the word of God? Who tells you that this epistle is not inspired? Have the kindness to favor the christian public with an answer to these queries. We admit, Rev. Sir, the authenticity of St. Luke's gospel. We admit that it is his production. Yet how do we arrive at the fact of its inspiration? Does St. Luke say that he wrote from inspiration! To all appearance, he says the contrary, "It seemed good to me also, having diligently attained to all things from the beginning to write to thee, in order, most excellent Theophilus." Luke c. 1. v. 3. Here St. Luke speaks of his own diligence and not of his inspiration. Has St. Luke performed any miracles to prove his inspiration. Where is it recorded that he has! How then do we know the fact of the inspiration of this gospel? We know it from the Catholic Church alone, and we defy you to produce any other authority for your belief. Luther declares himself that if he and his associates had not received the word of God, from the Catholic Church, they should have known nothing about it. See Luth. Com. in Joan, c. 16. We now see that you reject the inspiration of the epistle of St. Barnabas, on the authority of the Catholic Church; you admit the inspiration of the gospel of St. Luke on the same authority, and you have the assurance to tell us, "We are not so weak and bigoted and foolish, as to believe it, merely on the Church's tradition!!!" This "mere carrier of the mail bag" as you impiously call the Church of Christ, is authority with you for rejecting as inspired scripture, the writings of one who was not an Apostle, St. Luke: and this authority, which you pretend to revere on this all important point, you reject with contempt, when there is question of ascertaining its meaning. We have already told you, on the authority of Calmet and others, that in the first ages of the church, the number of false gospels was great. Those gospels were condemned and proscribed by the church. This the church could not do without forming a true estimate of their sense; neither could she have transmitted to us the genuine gospels without being capable of judging of their meaning. Hence to receive from the hands of the church, the book of the gospel, and to ascribe to it a false meaning which the church reprobates, is a contradiction.

If you preach what is contrary to the gospel, you preach a false gospel, and if what you thus preach be presented to the Catholic Church, she will condemn it as false gospel, and if you do not obey her, she will cut you off as a "heathen and a publican." A fig for the Catholic church says Dr. Brownlæ;—she is nothing but the mere "carrier of the mail bag." I laugh at her as

heartily as I would at the Post boy, who should gravely say to the community "it is well known that the general government has committed to me the one line, of carrying the precious contents of this mail bag. Therefore in virtue of the right of being one carrier, I claim the right of being all the carriers; and I claim also the right to keep in my power, all the contents of this mail, and all the other mails, and to give my own personal explanation of every letter in it." Well said Doctor. So then the authority of the church of Christ, on which Preacher Brownlee believes the scriptures to be divinely inspired, is no more than that of the mail boy, who should presume to explain the letters entrusted to him!!! Is this "knavery or is it a derangement of the moral faculty?" After this can you have the madness, to say that your faith is divine. *Credat Judeus.*

"The Protestant church, says Dr. Brownlee, proclaims that her rule is the word of God." Now, Doctor, tell us where the rule of the Protestant church informs us that the Bible contains the whole word of God. You say it does. We call for your proof. Your rule tells us in many places, that many books were lost. Quote one text to prove, if you can, that the books alluded to as lost, were not inspired. On what evidence do you say that they were not inspired? There is not a text of Scripture that tells you they were not. But you know they were not inspired, and how do you know it, "by the same evidence, which establishes the fact of the inspiration of the books we have. There are no inspired books lost." Where does the Catholic Church tell you, that the books referred to as lost were not inspired? Would St. Matthew, think you, refer the Jews to uninspired prophecies, for proof that Christ was the Messiah foretold by the prophets? It was spoken by the prophets, "He shall be called a Nazarene"—*Math. v. ii. v. 23.* The books of the prophets, wherein Christ was called a Nazarene have perished, for he is not called a Nazarene in all the prophetic books which we have. We believe, Rev. Sir. that St. Chrysostom, was nearer to the truth than you, when in his 9th Homil, in *Matth.* he says, "Many of the prophetic monuments have perished." St. Justin against Tryphon, tells us that the Jews destroyed many books of the Old Testament. Theodoret informs us, that the books of Kings as we now have them, were compiled from works written by ancient prophets—*Vide. Theod. in lib. 2 Reg.* Their works are called in Scripture *diure Hajamin.* In the Book of Kings, c. xi. v. 41, we read, "the rest of the acts of Solomon, are written in his history." Such reading are frequent in the book of Kings and Chronicles, and intimate that these books are mere abstracts from the more ancient monuments. You may

say that the ancient annals were not inspired. Josephus will tell you the contrary ; in his second book against Appion, he says that inspired men alone were allowed to write the monuments to which we allude. Shame then on the christian divine who calls such books "legends," and who asserts that they were referred to in the same way, that St. Paul referred to the heathen poets. You say that none of the inspired writers called them "scripture." Do any of the inspired writers say they are not "scripture? Here then you strut into court with a roll of parchment in your hand. The Judge asks what that roll is. You say it is your only rule of faith. It is examined. Many books are referred to which are not in it. The Judge says it is not complete. You say it is. The Judge says that your only rule of faith tells him it is not. "Oh, but these books are not inspired." The Judge asks where does your only rule of faith say they are not. The Doctor is silent, and sneaks out of court, fully convinced that the scriptures which he has, can never be proved a full, and sufficient rule of faith, and the judge pronounces all Dr. Brownlee's argument a "nihil dicit."

How can you prove that the scriptures alone are a sufficient rule? Ans. "By the strongest and purest testimony that can exist : namely, the testimony of Almighty God. And bold and unblushing must the Christian Deist be who shall dare to give the lie to the Almighty." We admit that it would be horrible in the extreme to give "the lie to the Almighty." But what are we to think of the man, who libels, the Almighty by pertinaciously asserting in the face of the public that the Almighty established as the only rule of faith, that which common sense alone tells us could not be the only rule of faith. The inspiration and canonicity of the scriptures are articles of faith. These articles cannot be proved by the scriptures alone ; therefore the scriptures alone are not the only rule of faith. Again, God wishes all men to believe, but all men cannot be led to the christian faith by means of the scriptures alone, for all men cannot read the scriptures, and God never commanded all men to learn to read. Therefore, God never gave the scriptures to all men as their only rule of faith. We shall now see how the scriptures alone are proved to be a sufficient rule of faith. You quote Psalm xix : "The law of the Lord is perfect, converting the soul." The whole Psalm cxix, and particularly these : "Through thy precepts I get understanding," &c. Now will any man of common sense say that these quotations prove your point, namely, that the scriptures alone are a sufficient rule of faith, or that Christ established them as the only rule of faith? We must repeat, Rev. Sir, if the scriptures cannot prove their own

inspiration and canonicity, then it is obvious that they are not and cannot be considered as a sufficient rule of faith. But the scriptures cannot prove their own inspiration, their integrity, or veracity. Ergo Dr. Brownlee's Protestant lesson and logic lead him into the grossest absurdity, and exhibit him to the public as a defeated man!

"The priesthood," says Dr. Brownlee. "are an aristocracy of an awful order; they are in fact every thing and nothing." Hence the terms in the Priests letters, "the poor ignorant people." "Strange to think that the Redeemer should require such to pick out their religion from the Scriptures!" What answer have you given, sir, to this argument deduced from the "ignorance" of the great majority of mankind? The priests told you, that our Saviour knew that the great majority of those, whom he came to call to his faith, would be ignorant of even the very rudiments of learning, and that, therefore, he could not have given them as their only rule of faith, a book which they could not use. Dr. Brownlee's answer is truly characteristic: "They (the Priests) not only brutalize the laity, but they also insult them." "The laity shall not have the right to hear what God says to them, without a Priests written license." Therefore, the Scriptures alone are a sufficient rule of faith, and the only rule of faith instituted by Christ. Another specimen of the Doctor's Protestant lesson and logic.

We have waited with anxiety for what the Doctor deems to be the prominent feature of our logic, the "vicious circle" The circular attitude of "Holy Mother" is precisely like the following: "A certain estate is in chancery; a female of rather suspicious character, with a few characteristic attendants, not a whit holier than they should be, appears in court with a parchment roll in her hand, she claims the property on the evidence of this parchment roll. Who are you, says the court? Whence is this roll? Answer: "My lips certify that will, and that will certifies me;" and this you say, is the literal argument of the Romish Priests. The Roman Priests, Rev. Preacher tell the whole world, that Christ never gave the Scriptures to man as his only rule of faith, and why? because the Scriptures alone could not prove their own authenticity of inspiration. They tell you, and you are obliged to admit the fact, to your shame and confusion, that the inspiration, and integrity, and veracity of the Holy Scriptures cannot be proved, but by the testimony of the Christian church. This church, established by miracles, comes into court, without spot or wrinkle, with the Testament of her divine spouse. It is readily admitted to be genuine; its contents are duly examined, and behold this document, already proved and admitted to be

genuine, says : "That Christ promised to be with his church to the end of the world." "That he would send her the Holy Ghost to teach her all truth ;" she is called "the pillar and the ground of truth," and this Dr. Brownlee calls a vicious circle, which in logic is called a sophism, proving the same by the same, in every respect. Here you see the document is proved to be a genuine record, on the respectable testimony of the Catholic church, before the infallibility of the church is proved from the document. This, Rev. Doctor, is not what logicians call proving "*idem per idem sub omni respectu*."

But what is the "prominent feature" in your logic, Rev. Sir, when you undertake to prove that the Bible alone is a sufficient rule of faith. We say it is the vicious circle, in the strictest sense. Your reasoning evidently resolves itself unto this—the Bible is the only rule of faith established by Christ, because the Bible is the word of God ; and the Bible is the word of God because it tells us, that it is the word of God. Thus it is, Rev. Sir, that your spirit, like the spirit of darkness, makes its tour of the circle, "*circūit quærene quem devoret*."

The judge and interpreter of the word of God, is the Almighty God speaking in it to us." Hence you say that you are slandered by the Priests, when they assert that the Protestant rule of faith is the Bible as explained by each one, by private judgement and his own private interpretation. Now, Rev. Sir, if the Almighty be the Judge and INTERPRETER of his own word, the Holy scriptures, was it this interpreter that taught Luther to affirm the three first gospels to be Apocryphas—Luth. pref. ad. nov. Test. et in epist. Petri. Tom. 3. Wittemb. Was it the Almighty who taught Calvin to assert, that "St. Matthew abused, distorted, and alleged, unaptly, divers citations," "That St. Luke was an apostate, disloyal, not to be excused."—Calvin in caput. 2 Matth. v 15, cap. 4, v 13, cap. 8, v 17, cap. 21, v 3, cap. 27, v 9. Were your holy ancestors under the guidance of Almighty God, when in the Tower disputation they asserted "that the gospel of St. Luke is doubtful." Finally, was it the Almighty who told Calvin, "that the Apostles were over superstitious and subject to vice !"—Vid Calvin, in cap. 21 Act. v 33. Instead of libelling your rule, Rev. Sir, we vindicate the insulted Majesty of the Almighty, from the blasphemies heaped on him by you and the adherents of your rule. What, the God of Holiness teaching Calvin in the scriptures, that he himself is the author of sin ! The God of justice and of mercy teaching Calvin that some were created to be damned ; for we read in the third book of his evangelical institutes, cap. 23d, sect. 6, the horrible assertion, "God doth ordain, by his council and decree, that among men some

are born, destined to eternal damnation from their mother's womb!" Enough, Rev. Sir, to convince us, that the Protestant's interpreter of the Bible is his own private spirit, and not the Almighty God.

We have said, that the Jews forgot their own language, and learned the Chaldaic, during the Babylonish captivity. Will you be so good as to prove to us, that they had the Holy Scriptures in their vernacular tongue, after the captivity. Surely, Rev. Sir, you will not presume to tell us, that the Targums or the Chaldee paraphrases were looked upon by the Jews as Holy scripture? Read the "Critical History of the Old Testament, by the learned Simon—lib. ii. cap. 17th—and you will find that the Jews were obliged to read the Hebrew text in their Synagogues, and that none of their versions were allowed. These they read in their schools. Hence, the scriptures which were authorized by the Jewish church, were those which the people did not understand. Therefore they could not have been their rule of faith. Nor did Christ reprobate the Jewish church on account of this discipline; but he would have charged them with locking up the word of God from the people, if God had made it their only rule of faith. His silence, therefore, on this point is an argument that God did not give the scriptures of the Old Testament to the Jews as their only rule of faith.

"The common people," says Stackhouse in his Apparatus, "by having so long conversed with the Babylonians, learned their language and forgot their own." Accordingly there were several Targums or paraphrases at several times, made by different persons. Hence we conclude, that, when Ezra, "after the captivity read the book of the law to the people," he acted both the part of a preacher and interpreter. To have the people understand the law which he read, he must have translated it for them.

The distinction between subjective and objective infallibility, is worthy of the logician, and great magician of the Middle Dutch Church. The Holy scriptures are infallible, because they are the Word of God. "But there is no such thing as subjective infallibility." To then Almighty God, who is the interpreter of the Holy scriptures, and not your own private spirit, does not infallibility teach you the truth!!! But Rev. Dr. if God were distinctly to tell you, that he would teach you all truth; if God were to tell you to "go and teach what he himself taught you, promising to be with you, even to the end of the world!" if you were described by one of Heaven's envoys as the "pillar and the ground of truth," we should then hail you as the infallible Dr. Brownlee, and your Bulls would be

received with more deference than they are at present. By being united to Dr. Brownlee, we could not err, by departing from Dr. Brownlee we should err. But, finding, that it was not to preacher Brownlee, that Christ made the magnificent and glorious promises above alluded to, but to his church, we abandon preacher Brownlee to his raving and attach ourselves to the church, convinced that as long as we are united to her, we cannot err, but if thro' obstinacy and stubbornness, we abandon her, we swerve from the truth, and err with Arius, Nestorius, Macedonius, Pelagius and Brownlee. The christian rule of faith, Rev. Sir, in the hands of the church, will infallibly lead us to the truth. All the parts of the beautiful edifice of revelation will then be arranged without fear of irregularity, but when put into the hands of every canting fanatic, who audaciously says that the church is not "the pillar and ground of truth," it will be abused, and out of this abuse, will grow heresies, blasphemy, and all manner of impiety. Read the history of the last two hundred years and you will be convinced of this.

In conclusion, we give you the following advice "Great care must be taken lest your debates break in upon your passions, and awaken them to take part in the controversy. When the opponent pushes hard and gives just and mortal wounds to our own opinion, our passions are very apt to feel the strokes, and to rise in resentment and defence. Self is so mingled with the sentiments, which we have chosen, and has such a tender feeling of opposition which is made to them, that personal brawls are very ready to come in as seconds to succeed and finish the dispute of opinion. 'Then noise and folly appear in all their shapes, and chase reason and truth out of sight.'" See Dr. Watts on the improvement of the mind. We need not tell you, that the christian public see you reflected in this mirror.

JOHN POWER,
THOMAS C. LEVINS.

New York, April 23, 1833.

Dr. Brownlee's Letter, No. 7.

TO DRS. POWER, VARELA, & LEVINS.

"Strike, but hear me!"—Saying of a Greek General.

Rev. Gentlemen—I have gone over your last letter carefully, to ascertain what might claim special attention. You have not advanced one solitary new idea; far less an observation, or form of reason, bearing against my last arguments. 'There is not novelty even in the style; it is the old, usual deep stained ribaldry,—dyed in the wool; and sitting at defiance every process to wash it,—or bleach it!' This being the case I decline setting down any more, my proof of our Protestant Rule. I beg the reader to peruse, once more, the *four* answers in the beginning of my last letter; and then, let him go over,—if his nerves and delicacy will permit him to wade through,—all the priests' last letter, in reply. Every intelligent Christian, it is believed, will do me the justice to admit that the Protestant rule has been now *fully established*; and that, the Roman rule, has been likewise utterly demolished, by our *ten* arguments, *which have not even been noticed, far less answered, by my Rev. opponents.*

I shall, therefore, hasten to close my reply to the remaining infidel objections, urged with such appalling intemperance of spirit, against the only rule of faith THE WORD OF GOD; AND THE ONLY JUDGE OF CONTROVERSY THE HOLY SPIRIT SPEAKING TO US IN IT. And in my next I shall go on to a new and interesting subject,—reserving the liberty of *defence*, as well as of making *offensive* war on the foemen.

I shall review your infidel insinuations, drawn from textual difficulties. The christian and ingenuous scholar, when he meets with these difficulties in the holy Bible, would seek the solution of them on the pages of those profound Biblical writers, who have spent their time, and exercised their talents, in the illustration of Biblical literature. He would examine Bochart, Whitby, Lightfoot, "Lux in Tenebris;" or your own modern writers the admirable Jahn, and Bug; and he would soon discover that there is not one textual difficulty, which has not been satisfactorily solved. But "fat contented ignorance," and infidelity strongly conspire to cry out,—"*a gross contradiction! And the Bible is false!*" It is a part of the unnatural infidel's criticism, to exhibit difficulties, and apparent contradiction in HIS FATHER'S WILL, with an air of triumph; and feed his soul on them with a greedy appetite; as,—pardon me, you, gentlemen, have done before the public. And after all, could

he convict HIS FATHER'S will of errors, and apparent contradictions, what gains he? Just as much as you do. Unholy must that cause be, which requires, for its defence, a parricidal thrust, however powerless, at the holy scriptures of our Lord and Savior Jesus Christ.

And I would here observe that the authority and genuineness of our common law or Declaration of Independence, would not at all be affected by some slight mistakes of the transcriber or printer. We maintain the same in regard to the Bible. While not one sentence is marred; not one item lost; not one doctrine altered, we may admit that a transcriber, not being inspired, may have mis-spelled words, or even substituted one proper name for another. Would the omission of a name, or the alteration of a name, in some copies of the signers of seventy-six, render null and void the whole instrument signed? Surely not. Apply this principal to the point before us.

In 2 Kings viii. 26, Ahaziah is said to have been twenty-two years old when he began to reign: in 2 Chron. xxii. 2, he is said to have been forty-two. The Hebrews had no arithmetical figures; they used the letters of the alphabet. And in this case a transcriber had written the letter *mem*, whose power is 40; instead of the letter *caph*, whose power is 20. And the Hebrew scholar knows that these two letters, with the difference of a slight perpendicular dash, are much alike. Does this change of a letter affect any article of faith?

Math. i. 17. There are said to be 14 generations between Salathiel and Christ; yet 13 only are recorded. Whitby has solved it, by showing that, by Jeconias, named in verse 11, is meant Jehoiachim, the eldest son of Josias: and that Jeconias named in the 12th verse was Jehoiakim's son, who was the father of Salathiel. This completes the 14th generation. Dr. Lightfoot advocates the following solution. It was a custom, nay, even an axiom, in the Jewish schools, to reduce things and numbers, to the very same name, when they were nearly alike. This was avowedly to aid the memory. I beg leave to refer to his book *Horæ Hebraicæ*. Now Matthew has observed the three-fold division of Jewish Chronology; namely, the era before the kings; the era of their natural declension, down to the time of Messiah. And to help the memory, after the manner of the Hebrew school, he has divided each of the three eras into fourteen generations. Now, no scholar can suppose this is to be taken in its strict and literal sense, says the Doctor. For it is just as true that Matthew has designedly left out three kings, in the 8th verse; in order to make 14 generations, in the first era; as that he has called the third era 14 generations, while it contains 13

only. All this was strictly in keeping with the national custom or rule of the Jews,—which Matthew did not invent,—but follow : for it was to the Hebrews that he was writing. See *Poli Synops. in loco.*

Luke iii. 35, 36. “Salah was the son of Cainan, who was the son of Arphaxad.” Genesis records it thus :—“Arphaxad begat Salah.” One solution is thus :—Salah and Cainan were the names of one person ; the latter being the cognomen ; and hence they read it thus,—Salah the Cainan, who was the son of Arphaxad. Others are of opinion that, as Cainan is found only in the Septuagint, Greek translation, and not in the Hebrew text of Moses,—it was inserted into some copies of the Greek Testament, out of those copies of the Septuagint, which had this word. Beza states that in his copy the word Cainan was not found : and lately Dr. Hales has shown that this extra name is an interpolation in the Greek Septuagint. [See his *New Analysis*, vol. 1. p. 90—94.] And from this it had been transferred into some copies of Luke, by a transcriber. It has been observed by an eminent Biblical scholar that all the variations, and all the various readings which friend or foe can discover, do not alter the aspect of one doctrine, or a single article of our creed. Horne in vol. 1 appendix iii. has devoted 64 pages to a minute examination of these textual difficulties. To these, for want of room, I beg leave to refer my readers.

You have presented an objection from other two texts : I beg leave to notice them. The first is Math. xxvii, 9 : “Then was fulfilled that which was spoken by Jeremy the prophet.” And the words quoted are not found any where in Jeremiah,—but in Zachariah. From this you infer that a part of Jeremiah has been lost : and, therefore, his book is mutilated, and the Bible imperfect. This is uttered in the style of those of whose theological education, an accurate and enlightened Bible criticism, forms no part whatever. The scholar knows that there are solutions without supposing any such outrageous conclusion. *First* : These words may have been first *spoken* by Jeremiah ; and then recorded, afterwards, by Zachariah. Or, *second* ; we may conclude with Bishop Hall and Griesbach, that a transcriber may have, in certain copies, written *Jriou* for *Zriou*, that is, the contracted form of Jeremiah, instead of the contracted form of Zachariah. Or, *third* :—We may say with others, that Zachariah was also called by the name of Jeremiah, as his cognomen. See instances of this in Horne, vol. i. p. 528. One apostle was sometimes called Joses ; at other times Barnabas. And he who was nominated but not chosen to the apostleship, is called Joseph, and Barsabas, and Justin.

The second text from which you raise an objection against "the perfect law" of God, is Matthew ii. 23. "That it might be fulfilled which was spoken by the prophets, he shall be called a NAZARENE." Now, this is nowhere found in the prophets' writings: and your conclusion is,—that some portion of the Holy scriptures is lost. Here it might be quite enough to demand,—what is lost? "Why," say you,—“this phrase or sentence, is lost. He shall be called a Nazarene.” Then I deny the position: for it stands here in the Bible before your eyes: and if it ever had been omitted, then here it is restored by the inspired penman. And therefore, you the objectors being judges, it is not lost!

I shall give another solution. Matthew refers to no one prophet: "it was spoken by the prophets." He refers to no one sentiment, or sentence; he alludes to some marked characteristic of Christ, noticed by the holy prophets generally. And according to the four Rules laid down by Wolfius and Rosenmuller, in reference to the mode pursued by the New Testament writers, in their quotations out of the Old Testament.—we perceive that they often quoted the meaning, instead of the passage literally: that is they give us the sense, instead of the formal and literal quotation; and especially so, when they were quoting, not out of one prophet; but from "the prophets;" with a view to give a condensed view of the passage. Surenhusius the learned Hebrew Professor in Amsterdam, has observed in his *Biblos Katalages*, p. 2. that this phrase "to fulfil what was said," was a familiar phrase of the Talmudists; and used by the learned Jews, when they alleged not the very words of Moses, and the prophets, but their sense which was deduced, as a certain axiom from them.

Now apply this rule of legitimate criticism to the words of Matthew, under discussion. A Nazarene was the epithet used among the Hebrews and Jews, of old, to denote the meanest, and most despised of mankind. This was the character of the men of Nazareth. Now, it was foretold by David, psalm xxii, and psalm lxi, 9 10; and Isaiah lii. and liii. chapters; and also by Zachariah xi, 12, that our Lord Jesus Christ was to appear on earth, a most humble and despised man of sorrows. And though born in Bethlehem of David's royal line, he was brought up in Nazareth among the Nazarenes; and was, therefore, by the malignant Jews, called and reproached as a Nazarene. And thus, what was spoken by "the Prophets" was literally fulfilled; and hence, no part of their writings is lost.

II. Another all prevailing error in your letters is this: in opposition to the Rule of Faith ordained by God, you constantly

make this assumption, that Protestants separate the Bible from the holy ministry, and oral teaching. On this assumption is based every objection, brought forward in your questions in your answer to my letter Let. 4; on this are based all your objections relative to the supposed obscurity of the Bible: and all that steady and unflinching opposition of the Pope and his Priests to the Bible Societies; and the Catholic distribution of the Scriptures among the laity. While no assurance to the contrary, and no exposure of the unmanly misrepresentation, will induce the Priests to do justice to truth and themselves, as well as to us. We never separate oral instruction from the reading of the scriptures. And we know from experience that, in proportion as the Bible is gratuitously distributed, is the call for the ministry urgent from the people where the Scriptures are read. The appointed ministry of Christ, acting and ministering in his name, read and expound the word. And as the Bible is read, pastor and people hear God speaking unto them; and learn the law from the Most High.

III. You object out of the jesuit Mumford and Milner, that there are certain things, such as infant baptism, and the change of the Sabbath, which scripture does not settle; and which tradition of the church alone can.

There is a two-fold error in my opponents' argument here:—1st. Even admitting that these are to be established by tradition, it is the consummation of sacerdotal arrogance in the Roman Catholic Priests, to despise the Syriac, and the African, and the ancient Italic churches, and to claim the absolute and exclusive right of handing down that which all the other churches did hand down by tradition.

2d. These ordinances were established by scripture as well as the faithful testimony of all the churches. In i. Cor. xvi. 1. 2. Here St. Paul gives a Divine injunction as much to observe the Sabbath of the first day of the week, as to make a collection for the poor on that day. And for infant baptism, see Matthew xxviii, 19: and Acts ii 38. 39. Now, I am not going to dictate to my beloved and honored Baptist Brethren. They have a right to hear God's word and to interpret that word spoken to them and to me; just as you claim the right to interpret what "holy mother" says to you gentlemen. Now availing ourselves of the right of hearing for ourselves, we say God commands us to teach, or disciple, and baptize "all nations." And as infants constitute the third item of nations, as much as men and women do the other two, we humbly infer that we have the command to baptise our infants. A christian brother says—"infants are not expressly named." "True, dear brother: but neither is man nor

woman mentioned : infants are as much mentioned, as adults." And, moreover, in Acts iii. 38, 39, we have another testimony : and we erect our argument thus : When an ordinance and a promise are combined and connected as here, all those mentioned and named in the promise have a right to the ordinance : but the promise here connected with baptism, includes infants and parents : Here the words literally rendered, "Repent ye," [in the plural,] "and be baptized every one of you ; for the promise is to you and your children. If dear Protestant brethren differ, —so do Jesuits and Jansenists, and Franciscans and Dominicans.

You lay much stress on the traditions, alluded to by Paul in 2 Thess. iii. 6. And you infer from this, that besides the written word, Paul delivered unwritten traditions, "Hold the traditions which ye have been taught, whether by word or our epistle."

Now gentlemen, it cannot have escaped you, that the Apostle mentions three distinct classes of Traditions ; namely, the Traditions of men, which he reprobates ; Col. ii. 8. and which our Lord also condemned ; Mark vii. 9. Then there were the traditions touching things indifferent ; or mere opinions, such as frequency of communion, and so forth ; and finally, traditions by inspiration ; and which regard the same doctrines and ordinances exhibited in the New Testament. Thus Paul, first, gave the Corinthians the Lord's Supper, by oral tradition ; and then he gave it by writing. "For I have received of the Lord, that which also I *delivered*," or gave you, that is, by tradition, from Christ. These traditions from Christ are the same as immediate communications by inspiration—and were, like all revelations from God, established to the satisfaction and faith of the Church, by the evidence *internal and external*, so often mentioned already by me.

Now if we or an angel from heaven bring any thing by a tradition without apostolical and miraculous evidence, "let that tradition, and its fanatical votary be accursed." If your traditions, gentlemen, are of men, we reject them as "accursed," if they came from God, then they are accompanied by the evidence of the gift of miracles, prophecy, and tongues. But your traditions have no divine evidence. Therefore they are men's inventions ; and are by St. Paul's rule "accursed."

IV. Of the VULGATE.—I request my reader, with your leave, gentlemen, to turn to your letter three near the close, where you make an extraordinary defence of your Vulgate Latin, Bible.—I had called it, after deliberate examination "the worst of the worst translations." You usher in your defence with these words, "It is painful to be obliged to expose your (Dr. B's) ignorance, where, you ought to be better informed." This be-

nevolence, in which you are as generously sincere, I dare say as if you had been administering extreme unction to your victim. —is quite out of keeping, and in malignantly bad taste. I invoke the whole body of the learned, now to judge between us, —both Roman Catholics and Protestants; and then let them pronounce who is the most profoundly ignorant of translations.

In reference to the VULGATE, I beg leave to remark, that Jerome finished his labors on his translation in A. D. 384. There existed before him the old Italick version from the Greek Vulgate. This version is the oldest in Latin: it was made in the close of the second century. Jerome endeavored to improve on this version: but in too many instances it was corrupted. I refer you gentlemen, to the profound critic Nolan, on the integrity of the Greek Vulgate. In the second chapter of Luke, v. 33, the Greek Vatican and the Vulgate make Joseph the father of the Lord; “*pater illius, et mater.*” And this eminent critic shows that these two versions, on this text, are “grossly corrupt.” See Nolan p. 169. note. And Lowth has shown, that, in some instances, the Latin Vulgate is found “to be notoriously deficient in expressing the sense.” See his translation of Isaiah, p. lxxiii.

You seem to think, gentlemen, in your letter three, that Jerome possessed a copy of Origen’s Hexapla, or Polyglot, as you call it. Jerome had not so many facilities as your exuberant imagination has conceived. He had not the Hexapla: and you ought to have known that. He was compelled to perform a long voyage, from Rome to Cæsarea, in order to consult that book. See Horne, vol. ii. p. 198. You have betrayed your ignorance of the subject: and, I am no hypocrite.—I am not sorry in exposing your ignorance, *pro bono publico*!

Yet, severely as we may criticise this old version, I assure you, gentlemen, I did not allude to Jerome’s true version, when I called it the worst of translations. I alluded to your Vulgate as it now exists; and as it is spread out before the English reader in the Douay Bible. The Roman Catholics seek to palm it on the public as the genuine version of Jerome. But, this pretension; and all your quotations from approving Protestants, such as Grotius, Walton, and so on,—are not only to no purpose; but absolutely deceptions, and you, if Greek and Hebrew scholars, ought to know all this. I here beg leave to challenge any scholar, in good faith, to produce one of our learned Protestants who applauds the Roman Latin Vulgate AS IT NOW IS.

Of the valuable labors of Jerome, none approve more highly, and none are more able by virtue of their accomplished education, to approve more highly, than the Protestants. But can you possibly be ignorant of what Nolan has given ample evidence, that St. Augustine himself, though he did indeed approve of the

labors of Jerome, did not use this version : he used the old Italick version, to the day of his death. [See Nolan p. 15.] And the learned Horne has shown that, from the days of Cassiodorus, down to Alcum, in the 8th century, “ the text of the Vulgate fell into great confusion : and was disfigured by the innumerable mistakes of copyists.” But the most curious part of the history of the Vulgate remains to be told. The Council of Trent small, very small in numbers ; and by the best judges, namely the Protestant literati, deemed still smaller in literature and theology, [see also P. Sarpi Lib. 2. s. 51.] did actually pronounce the Vulgate, with all its palpable errors, to be inspired and divine. Like our friend, father Levins, whom I have had the honor of introducing so advantageously to the “ christian public,”—and who seems really not to be conscious in what language the Old and New Testaments were written, unless it was the old Irish ; and therefore, he blunders out his taunts, incessantly “ against the Greek and Hebrew of the inspired volumes,”—these same ‘Tridentine fathers, with the exception of the good Hebrew scholar, Cardinal Cajetan, actually preferred the Latin version of the Bible, to the Greek and Hebrew originals!!!

These fathers appointed a committee to revise and correct this same version, which they had pronounced inspired ! But, in as much as this thing displeased the Pope, it was placed over into his Holiness’ care. It passed through no less than three Pope’s hands. Sixtus V. had it published as the only pure and perfect Vulgate : he issued a Bull, “enjoining its universal reception ; and threatening with no less than perdition, the man who should make the slightest alterations. And, though issued by the infallible, in the plentitude of his knowledge and power, it had not been long before the public, before it was found to abound in errors ! And it was quickly called in. Clement VIII. Pope, not having the fear of the Bull of Sixtus before his eyes, did actually make very many alterations. His new edition he published in A. D. 1592 ; and like a good Pope, he propped and barricaded this new and a second time, perfect edition, by a similar Bull, pronouncing it now to be immaculate, and the only Vulgate : and, moreover, in the plentitude of infallible power, forbidding any alterations to be made in it, by any body, on pains of the most terrible anathemas !! But, behold, the very next year, namely, 1593, a new, and corrected, and altered edition was issued ; and more perfect than his former most perfect edition !!

Now, all these phenomena are easily accounted for. It was not for want of scholarship to translate Hebrew and Greek into Latin. No, no : the real and insuperable difficulty lay, in getting something like a translation, simply with a view to lend

countenance to the new Roman system of doctrine, and rituals, which had no place, nor name, nor recognition in all the Bible of God!!

Now, gentlemen, in your laudatory zeal for the Vulgate, I call on you, publicly, to say, which of these "infallibly accurate," and "contradictory" versions you do adhere to. Dr. James in his book "*Bellium papale*," has set down two thousand variations between the Sixtine, and the Clementine editions of your Vulgate! I have now before me a large selection, in which the first Pope's version leaves out whole verses, which the last Pope's version has! The Clementine has, again, omitted entire clauses which the Sixtine has inserted: besides I have, before me a list of "manifest contradictions," between the two; besides many other remarkable differences. Now, gentlemen, to which of these "only perfect copies," of these equally "infallible," and contradictory Popes, do you yield your conscience and faith? The call is made on you to declare this in good faith. We know that you cannot: we know that you have manifested an utter want of information on this subject. In your Letter 3, you say, "You [Dr. B.] ought to know that the Vulgate version was made, when the best and purest copies of the Hebrew, Chaldaic, Greek and Latin, together with the Polyglots of Origen were to be had: and this version has been constantly in the hands of the Western Church, in all its extent, for fifteen centuries." I profess it is impossible to quote even from yourselves, gentlemen, another sentence containing more wilful and wicked misrepresentation, or one exhibiting more profound ignorance of the history of your Vulgate! You actually hold up the idea that your Vulgate is now what Jerome left it! And you keep out of view the endless variations and innovations made on Jerome's version by the Sixtine and Clementine labors!! I beg leave merely for want of room, to refer to Horne, vol. ii. pp. 200, 201: for a comparative view of these variations; and "manifest contradictions," between the two editions of the infallible Popes. As for the true Jerome version, it unquestionably is of great value.

The Douay Bible, now before the American public, exhibits the unhallowed liberties taken by designing men, with the word of God. For instance, in the second commandment your Douay renders the first clause, "thou shalt not make unto thee any graven thing," instead of "image;" And the phrase "thou shalt not bow down thyself to them," you corruptly render, "thou shalt not adore them." In the New Testament you render *metanoëite*, "do penance," whereas it means "be ye changed in your minds by repentance," or "repent ye." You convert

John the Baptist and St. Peter into heretical Roman Priests, and make them preach the modern cant of,—“Do penance; for the kingdom of heaven is at hand;” and “do penance and be baptized.” You cannot conceive the indignation which these ancient worthies must feel to have such language imputed unto them, “Do penance!” A thing which John and Peter never heard of, and never conceived of, in their pure evangelical minds! Moreover, this same Douay converts the apostle Paul’s solemn warning in Colossians ii 18, against the idolatrous worship of angels, into an impenetrable mysticism of language; or else a real exhortation to be “voluntary in humility, and the religion” or worship “of angels!” And what fills every devout christian with utter amazement, you convert the good old patriarch Jacob into a driveling Roman idolator in his last moments Will the public believe me, when I assure them, that the Roman Douay Bible, lately published in New-York,—renders Hebrews xi. 21, in the following, “JACOB ADORED THE TOP OF HIS STAFF!” Therefore, I repeat what I formerly asserted, that the Vulgate, as it now is, is one of the worst, and most mischievous versions of the Bible! And it is a literary imposition on the public to call your Vulgate the version of Jerome.

I ought here to notice your injurious reflection on the Hebrew and Greek originals in Letter 3. “These have been during many ages, in the hands of wandering Jews, &c.; and, therefore, you cannot possibly answer for the changes they have undergone:” and you thence recommend “deep silence on this point.” Here you gravely assume the supposition that the wandering Jews and oppressed Asiatics have been carrying all the Hebrew and Greek originals with them; that the Christian churches in Asia, in Africa, and Europe, had no copies! Does this require any sober reply? Does not every scholar know that Jews, and Christians, possessing each, many ancient copies, have been anxiously watching each other. And the immense labors of Dr. Kennicot, in his splendid Hebrew Bible, and those of M. De Rossi, of Parma, have fully “ascertained the integrity of the sacred Hebrew text.” Not one item touching “doctrine, moral precepts, and historical relations,” is injured, far less invalidated by the *Varie Lectiones*. And to give some idea of the pains taken by these Hebrew scholars, Kennicot has given a catalogue of a hundred Hebrew manuscripts in the libraries of Oxford, Cambridge, and the British Museum. And M. De Rossi collated 479 Hebrew manuscripts, and 288 printed editions! And, finally, I shall quote, in reply to you, the words of Jerom. Lib. 8. com. in Esaiam:—“Si quis dixerit,” &c. If any one shall say that the Hebrew books were afterwards corrupted by the

Jews, let him hear Origen, what he answers, in the 8th volume of his explanations of "Esay," &c. Again—"But if they say that the Hebrews falsified them after the coming of Christ and the preaching of the Apostles, I cannot hold from laughter, that our Saviour and his Apostles should so cite testimonies or Scripture, as the Jews would afterwards deprave them," &c. See also Bishop Hall, p. 589. And the famous saying of Reuchlime, and Jerome [advers. Helvidium] ought to be well known to you:—The Hebrews drink of the well head: the Greeks of the stream; and the Latins of the puddle!"

I remember, that, in one of our Protestant debates, Dr. Power raised his hand toward Heaven, and made an appeal to God, that he, and his clerical friends, did earnestly encourage his people, the laity, to read the Holy Scriptures; that is, in the English language! Now, gentlemen, will you affirm that THERE IS ANY ONE VERSION OF THE BIBLE, IN ENGLISH, THAT IS AUTHORIZED BY THE POPE, OR THE CHURCH? I defy you to answer in the affirmative! And if not, where was Dr. Power's faith and honesty, in that awfully solemn appeal! I shall wait a reply to this: and again defy you to answer in the affirmative. I know you dare not.

V. You have no unanimous consent of the fathers; but the greatest and best of them are against your infallible Rule; and in favor of our Protestant Rule. This is a matter of history.

Augustine says:—"The city of God detests doubts as the madness of the Academicians. For she believes the sacred Scriptures both of the Old and New Testament, which we call canonical; whence our faith is derived, whereby the just live; and by means of which we walk without wavering. Civ. Dei. lib. 19. c. 18 vol. 7, Paris edition of 1685.

Again:—"Who is ignorant that the canonical Scriptures of the Old and New Testament are contained within certain limits; and that it is to be preferred to all the subsequent writings of bishops; so that no one can doubt, or dispute concerning it, whether whatsoever written in it be true and right." On Baptism against the Donatists.

Again: "In things which are openly set forth in the Scriptures, those things are to be found which comprise faith and moral conduct." On Chr. Doctr. vol. iii. l. 2. c. ix. Again:—"There are undoubtedly books of the Lord, whose authority both of us acknowledge; which we mutually believe and obey. Here let us seek the church: there let us discuss our doctrines, &c. "I will not have the holy church: proved by human documents, but by the Divine oracles." Tom. ix. p. 341. Again. "Read these things to us from the law, the Prophets, the Psalms,

the gospels, the apostolical writings ; read, and we will believe." Do. cap. 6. Again in his Tract. ii. in Epist. John, he says ; " Against treacherous errors God would place our strength in the Scriptures ; against which, none that would any way, seem a Christian, dares to speak." I beg the particular attention of you all, gentlemen, to these last words of one of your own saints ! And, finally, I refer to this famous testimony of Augustine :—" whether the Donatists held the church non nisi divinarum, &c. let them only show by the canonical books of Scripture. For neither do we say they should believe us, that we are in the Church of God, because Optatus or Ambrose had commended this church unto us, which we now hold : or because it is acknowledged by the councils of our fellow teachers ; or because so great miracles are done in it : it is not, therefore, manifested to be true, and catholic. But it is the will of Christ that his disciples should be confirmed by the testimony of the law and prophets. These are the rules of our cause : these are the foundations : these are the confirmations." Aug. in Psalm 69. Bishop Hall, p. 592, folio.

The great Jerome thus writes :—" The Church of Christ who has Churches in the whole world, is united by the unity of the Spirit ; and has the cities of the law ; the Prophets and the Gospel and the Apostles : she has not gone forth from her boundaries, *id est*, &c. that is, from the Holy Scriptures." Tom. v. p. 331. Paris edit. of 1602. Again :—" But the word of God smiteth the other things, which they spontaneously discover, and feign, as it were, by an apostolical authority, without the authority and testimony in Scripture." Comment. in Hag. c. I Tom. 5. p. 506. This testimony of Jerome strikes your Rule dead ! Again :—" The Lord will in the Scriptures of the people : in the Holy Scriptures : which are read to the people, with the intent that all may understand it." " As the Apostles wrote, so also the Lord hath spoken ; that is, by the Gospels ; not in order that a few, but that all may understand." " The chiefs (principles) of the church, and the chiefs of Christ did not write to a few, but to the whole people." And see what he says of the princes, that is, of the Apostles, and Evangelists who were in her. He says, who *were*, not *are* so : that, with the exception of the Apostles, whatsoever should afterwards be said, should be afterwards cut off : should henceforth have no authority. Com. in Ps. vol. 7. p. 259. Paris edit. of 1602.

In vol. 3. lib. 24 : and in vol. 9. p. 186, Jerome mentions the books of the Apocrypha ; and declares them not of the canon ; and " not to be brought forward for the confirmation of faith."

Another of your saints, I mean Chrysostom, is completely pitted against you : he and padre Levins are at perfect antipodes

of this point. And is there one intelligent Catholic gentleman who will prefer the wild effusions of padre Levins, to St. Chrysostom? "I always exhort, and will never cease to exhort you, that you will not only attend to the things spoken to you here; but when you are at home, you continually busy yourselves in reading the Holy Scriptures; which practice also, I have not ceased to drive into them which come privately to me." Homil. 2 De Lazar.

Again:—"Sayest thou, O, man, it is not for thee to turn over the Scriptures, who are distracted with cares? Nay, it is for thee, more than for them, &c." This great preacher then goes on to answer the people's objections that they could not well understand the Bible. Now, behold how much the tables are turned by the modern innovations of Popery;—"The Spirit of God has so dispensed this word, that publicans, fishers, tent-makers, shepherds, goat herds, (aiolous) and even idiotai, the the most illiterate men may be saved by these books. Homil. in Genes. 29. And I shall add out of his Homily ninth on Colossians;—"Hear, I beseech you, all ye secular men; provide for yourselves Bibles, which are the medicines for the soul: at least get the New Testament." Again:—"All things are intelligible and straight in the divine Scriptures: all things that are necessary, are clear." Hom. 3. on 2. Thessal. ii. Again:—"Ignorance of the Scriptures is the cause of all evils." Hom. 9. on Colos. 3. And finally: "The knowledge of the Holy Bible is a powerful defence against sin; while an ignorance of it is a deep precipice, a profound gulph! It is a great betraying of salvation to know nothing of the divine law: it is this ignorance which has given birth to heresies! They have occasioned the corruption of morals." Third Serm. on Lazar.

I have copied thus fully from this great and beautiful Greek writer; because padre Levins seemed to insinuate my ignorance of him; and boasted rather unseasonably of his own acquaintance with him! Does padre Levins read Greek?

Athanasius thus writes;—"If ye are disciples of the gospel, speak not unrighteously against God; but walk in the things that are written. But if you will speak any thing besides that which is written, why do you contend against us, who are determined neither to hear, nor to speak any thing but that which is written? The Lord himself says, if ye continue in my word, ye are truly free!" On the Incarn, of Christ Paris Edit. of 1620.

Once more:—"For the holy and divinely inspired Scriptures are of themselves sufficient for the discovery of truth." Speech, against the Gent. Paris Edit. And permit me to add that this father who flourished from A. D. 335—340, has given us a list of

If you look for authority, the world is greater than a city (Rome.) Wheresoever a Bishop is, whether at Rome, or Constantinople, or Alexandria, or Tanais, he is of the same worth (or authority) and the same priesthood." "But all are successors of the Apostles. Why do you produce to me the customs of one city?" To Evagr. Tom. ii. p. 510. Paris edit. of 1602.

Again, here is "a stinger" from your St. Jerome. "Bishops should remember that they are greater than Elders (Presbyters,) rather by custom, than by truth of the Lord's appointment; and that they ought to rule the church in common." On Titus Lib. i. cap. i.

Hear Theodore's memorable words:—"Christ alone is head of all: but the Church in his body; and the Saints are the members of his body; one is the neck; another the feet;" "By his legs understand St. Peter, the first of the Apostles." On Sol. Song. Par. Lat. edit. 1608. So far from making Peter the head, he is considered the legs, which are supported by the feet, as you well know!

Then there is Tertullian's famous sentence, which your Romish writers have mangled so scandalously—supposing that we ignorant heretics, had not seen, nor read that honest witness against your supremacy. "Survey the apostolical churches, in which the very chairs of the apostles still preside over their stations; in which their own epistles are *recited*, uttering the voice; and representing the presence of each of them! *Is Achaia nearest to thee, thou hast Corinth. If thou art not far from Macedonia, thou hast the Philippians and the Thessalonians. If thou canst go to Asia, thou hast Ephesus. If thou art near Italy, thou hast Rome, whence to us, also, authority is near at hand.*" Pras. adv. Her. Cap. 36, p. 215. Paris edit. 1675. Now it is a notable circumstance, that the Romish writers, when they quote out of Tertullian, leave all out that is put here in *italics*; namely, all but the last sentence, touching Rome!! Mr. Hughes, of Philadelphia, had his scourging lately for doing this!

I shall gratify you, gentleman, with one refreshing quotation more. And if you do not give up your Pope's supremacy as universal Bishop, then on your own principles, are you the most obstinate heretics. For I quote from your own infallible and holy Pope, and one whom you have deified too, and do invoke with incense, prayers and holy wrestlings; I mean Pope St. Gregory. Padre Levins very gravely tells us that he loves antiquities, and all old things—were it even like "Holy Mother," a very old sinner! Well, you must know, that a Bishop of the Greek Church, first claimed supremacy, and the honor of universal Bishop; until the Fathers of Rome, pretty honest men at that time, rebuked his iniquity, and shamed him out of it. Now hear the infallible Pope

and Saint Gregory—who wrote this in the close of the 6th century, namely 590. Having shown that Peter, and Paul, and John were all members under one head he says: “No one desired to call himself the universal, or universal Bishop.” See *Regist. Epist. Lib. 5, p. 743, Tom. ii.*

Again, for this is too good to be quitted by me: “I do confidently say that whosoever called himself universal Bishop; or desires to be called so, in his pride, is the forerunner of anti-christ. Because in his pride he prefers himself to the rest; and he is conducted to error, by a similar pride. For as the wicked one wishes to appear a God above all men; so whosoever he is, who desires to be called the only Bishop (*solus sacerds*) extols himself above all other Bishops.” *Lib. 7. Indict. Epist. 15. edit. of Paris, 1705.*

Once more, for this is delectable: In his eulogy to the Bishop of Alexandria he solemnly affirms “that the primacy of Peter descended to three Sees; namely, Antioch, Alexandria, and Rome.” *Tom. ii. p. 887. Paris edit.*

Once more; for I am determined that Pope St. Gregory, if possible, shall save you from the mortal sin of holding the Roman Pope’s supremacy. Hear the holy saint: “If any one in that church assumes that name,” he was speaking of universal Bishop, “which in the opinion of all good men he (his rival in the East) has done; then the whole church; (may it never happen,) falls from its state, when he, who is called universal, falls. But let that name of blasphemy be absent from the hearts of Christians; which, when it is really assumed by one, the honor of all priests is taken away.” *Regist. Epist.; Lib. 5; Indic. 13; Epist. 20. Paris edit. 1705.*

Thus I have proved by arguments and testimony from your own church, that the supremacy, and infamous usurpation of power by your Pope, is a novelty in the Christian world. It was not fully gained by the “man of sin” until the consummation of truth’s overthrow, in the darkest hour of the darkest ages.

Second; THE INVOCATION OF SAINTS, is a novelty introduced by the “man of sin” also. This originated in those bold and figurative expressions, and the apostrophising of the departed martyrs, common among declamatory preachers. Invocation of saints began to show itself sometime after the beginning of the third century. It was violently opposed by the truly faithful, until the seventh century: and finally, it was established, in spite of all opposition, only in the 9th century, when the church was driven into the wilderness.

We have the testimony of St. Augustine against you on this point. “He is the High Priest who has entered within the veil;

and who alone of those who have appeared in the flesh, does intercede for us." On Psalms lxiv. vol. 2. p. 633. Bened. edit. Paris 1685.

Athanasius, in 340, is also against you: "God only is to be worshipped; and angels themselves are aware of this; they are all creatures; and are not to be worshipped; but are beings who do worship God." Third Orat. against Arians; Par. edit. 1627.

Theodoret, in 451, says: "The council of Laodicea also following this rule, and desiring to heal that old disease, made a law, that people should not pray to angels; nor forsake our Lord Jesus Christ." On Colos. 3 chap. Paris edit. Lat. 1608.

St. Chrysostom declared [in the beginning of the fifth century,] that, "there was no need for minor intercessors with God."--- "With God it is not thus; for there is no need of intercessors for the petitioners; neither is he so ready to give a gracious answer, when entreated by others; as by ourselves praying to him." On Math. cited by Theod. Eclog. &c.

More full is this saint on that passage of "sending away the woman of Canaan." "Mark the philosophy of the woman; she entreats not James, nor John, nor comes she to Peter; she breaks through the whole company of them; and saying, I have no need of a mediator; but taking repentance as a spokes woman, I come to the fountain itself. I have no need of a mediator; have *THOU* mercy on me." See his Disc. on this part of Math. ch. 15. Paris edit, 1621.

Gregory Nysen denounces creature invocation: "Moses and the tables, and the law, and the prophets, the gospel, the decrees of all the Apostles forbid equally, our looking to the creature."

"The word of God has ordained that none of those things which have their being by creation, shall be worshipped by men; (Sebas mion) that is venerated by prayers or prayed to." See his 4 Orat. in Eunom. Tom. 11. p. 144. Paris edit. cic. iccxv.

I shall only add Epiphanius of A. D. 336. He is a strong witness against the atheism of saint worship, or invocation. "Neither is Elias to be worshipped, although he were alive, nor is John to be worshipped, [proskunetos] bowed down before and prayed to—Nor is Theela, or any of the saints to be worshipped, [bowed down before, or prayed to.] For that ancient error shall not prevail over us of forsaking the LIVING GOD; and of worshipping creatures. For they worshipped and served the creature more than the Creator, and became fools. For if an angel will not be worshipped, how much more will not she (the Virgin Mary) who was born of Anna?" See his book against the HERETICS 79. p. 443.

Now, will you permit me to refresh your consciences, gentlemen, with the contrast of Romanism with this primitive Christian-

ity of the Fathers? In face of the Holy Bible in which the Holy Ghost commands us not to pray to, or worship creatures, in the face of testimony of Councils, by the sainted fathers, you thus pray;—"O Holy Mary!---obtain for us by thy intercession, light to know the great benefit which Christ has bestowed on us." "O Holy Virgin, obtain for us by thy intercession, that our hearts may be so visited by thy Holy Son, &c." "O most pure Mother of God!"---What revolting blasphemy! God's Mother!! Mother of God!! Paganism never breathed such Atheism. GOD HAS NO MOTHER! The infinite and invisible BEING, GOD, HAS NO MOTHER!

What a most brutish mind conceived this idea! What a brutalizing prayer this is, to teach men! Christ our mediator, as *man* had mother; but as *God*, he had no mother. But I go on.--- "O Mother of God, we beseech thee, obtain for us, by thy intercession, grace to lead pure and holy lives, &c." Again: "O most blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession!---Amen." See Dr. John Power's Catholic Manual; Rosary of the B. Virgin.

The following I copy from "the Roman Catholic prayer book, or devout Christian's *Vade Mecum*." It will be seen how Dr. Power, and the Philadelphia book differ in translating the same passage. Will the Bishops not take care, and look after such Pope-daring innovations!---"O most blessed Virgin, graciously vouchsafe to negociate for, and with us, the work of our salvation, by thy powerful intercession! Amen."

Again; "Confiding in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal Word, to adopt me as thy child; and take upon thee, the care of my salvation." "O God, grant, we beseech thee, by the Virgin Mary, his mother, that we may receive the joys of eternal life, by the same Christ our Lord."

I copy the following from the Litany of our Lady of Lorretto. ---The Litany means a solemn supplicatory prayer. "Holy Mother of God, pray for us!---Mother of our Creator, pray for us!---Mother of our Redeemer pray for us!---Mirror of Justice! pray for us!---Seat of wisdom, pray for us! Ark of the covenant, pray for us---Gate of heaven, pray for us! Refuge of sinners, pray for us! &c. &c."

But this is not the worst; one thing I am prepared to show that the various Roman works which appear in English, are designed to impose on Protestants, and to conceal the real doctrines of Rome. Only look into their Latin books,---there you behold their frightful idolatry, in its full growth, and perfection. Here is a specimen: Holy Mother,---Ora patrem, jube filio,---pray to

the father for us, and command thy son, &c.” Again :---“O felix puerpera, nostra pians scelera, jure matris impera Redemptori! O happy Mother, atoning for our crimes, lay thy commands on the Redeemer, in right of thy being his Mother.” And to consummate what all heathenism never conceived, in their comparative piety, a Roman saint, namely, Bonaventura, whom the pious and faithful do worship on July 14 annually,---has gone over the Psalms of David ; has stricken out Lord, God, &c. and has inserted Holy Mother, our Lady, &c. Thus : “In thee, O Lady, do I put my trust, &c.”---“Let our Lady arise : let her enemies be scattered, &c.” “O come let us sing unto our Lady : and make a joyful noise unto the queen of our salvation !!” Psalm 110. “The Lord said unto my Lady, sit thou on my right hand, &c. &c.!!! [Sec. Bonav. psalt. of the B. Virgin ; his works, Tom. vii. Rom. edit. of 1588. And Hist. Sec. Char. August. de Comer. B. M. Virg. And Morn. Ex. p. 523

And, lest these may be deemed too antiquated, I shall show that, in all that is idolatrous and wicked, the Romish Church is *immutable*. The present Pope, Gregory XVI. in the Circular sent forth on his entering upon his office, solemnly rendered his adorations to the Holy Virgin ; and calls upon all the Clergy to implore,---“that *she* who has been in every calamity, our Patron and Protectress may watch over us,---and lead our minds, by her heavenly influence, to those counsels which may prove most salutary to Christ’s flock.” “That all may have a happy and successful issue, let us raise our eyes to the Most Blessed Virgin Mary ; WHO ALONE DESTROYS HERESIES ! WHO IS OUR GREATEST HOPE ! YEA THE ENTIRE GROUND OF OUR HOPE !” See Laity’s Directory, 1833.

Third :---The use of IMAGES in the churches is a novelty. Here I must be brief. The best of the fathers condemn the use of images: one Council in A. D. 300 condemn the use of pictures in churches. In 700 the Council of Constantinople solemnly condemned them: and ordered their expulsion from the churches. In 754 the seventh Greek General Council solemnly condemned image use and worship. About the ninth century this idolatry seems to have been established.

Fourth:---the doctrine of PURGATORY is a mere novelty. I shall, in due time, if requisite, produce nine of the best fathers against it, with St. Augustine at their head. It is most manifestly borrowed from the pagan fire purification of souls. And it has been a terrific screw in sacerdotal hands to extract from trembling mortals, more money, than, perhaps, all the African slave trade ever has accumulated! These two evils, namely, SLAVERY and the Priests’ fiction of purgatory, have been permitted by the wrath of Heaven to be let in upon a guilty world! The one dealt in human

bones, and sinews, and blood; the other, as St. John saw in vision, traded in human souls!! The lust of gold is the object of both! This golden doctrine of Popery, is only some four hundred years old. It was ultimately established in Rome by the Council of Florence, A. D. 1430.

Fifth:—Priests' CELIBACY---that capital "old bachelor's joke," which vexes padre, yes *father* Levins, so much. This is a diabolical usurpation of freemen's rights, to which none but the most heartless of the species---men, I can scarcely call them---have yielded a wicked and slavish submission. Every priest knows that it is not only uncommanded in the Bible; but it is set down as a striking characteristic mark of anti-christ. The great apostacy from Christianity, was to be known by "forbidding to marry!!" And every one knows, who has looked into history, that the Pope Gregory VII. in the year 1674, made this infamous usurpation on the rights of man; and took away marriage from the priests. So that this same celibacy of priests is only some 763 years old. Before that, every priest, like other honest men, had his own wife. Since that, they have been "holy fathers" without wives!

Sixth and Seventh:---TRANSUBSTANTIATION AND THE MASS. This grand peculiarity of Popery is a mere novelty also, in the religious world, not only, but even in the rational world. A doctrine which represents the priest's creating his Creator; and making a wafer to be really the human flesh of Christ; and which, therefore, by their own confession, makes men *cannibals*!! I am perfectly grave, gentlemen. I ask you, what it is, in the wafer, when you put it, with awful solemnity, on the tongue of the humble faithful? You reply that it is "the flesh and blood really and truly of Christ's human nature." Then does not every one see that they eat, and swallow down human flesh? If that makes them not cannibals, then words have lost their meaning, and you have lost your senses, reason, and all!!

Against this monstrous and most disgusting doctrine of the Mass, I can produce *seventeen* of your early and best fathers, namely from Ireneus to St. Augustine. It began about the middle of the fifth century; ripened by degrees unto the ninth; and along with Auricular Confession, with all the mischief, and wickedness, transubstantiation and the mass were established into a doctrine of the church by the decree of Pope Innocent III. in the fourth Council of the Lateran, in the year 1215. See Mosh. iii. p. 143. Glas. Edit. And hence, they may be said to be 618 years old!

Eighth: The taking away the wine or holy cup in the sacrament of the Holy Supper is a novelty. Pope Gelasius in the year

492, pronounced this abstraction of the cup "an impious sacrilege." See Corp. Juris Can. Pars 3, Dist. 3.

Ninth: THE ADORATION OF RELICS was introduced about the same time with the invocation of saints; and arose from the perversion of mementos, or keepsakes left by martyrs, and those dear to the church. To adore relics, or venerate them religiously is to adore dust and ashes! So says St. Augustine: "Timeo adorare terram, &c. I fear to adore earth lest He (God) condemn me." The Council of Carth., 5, Can. 14, says:—"Placuit, &c. It has pleased us to request the most renowned emperor that relics may be taken away, not only such as are kept in shrines, and images; but in what place soever, woods, or trees." Willet p. 391. So late as the year 730 the Synod, or Council, summoned by the Emperor Leo III. did, with only one dissenting voice decree that "the worship of images and relics was mere idolatry." This decree was fully enforced by Leo; and the churches were purified effectually of them. See Morn. Exer. p. 257 Lon. edit.

Tenth and last:—THE KEEPING THE BIBLE IN A DEAD LANGUAGE, AND REFUSING THE FREE AND UNLIMITED PERUSAL OF GOD'S HOLY WORD, is a mere novelty in the church. This usurpation, so characteristic of ghostly tyranny, which denies to the laity the holy Bible is condemned by the uniform tenor of Scriptures. And I can produce *thirteen* of the most eminent Greek and Latin fathers, who maintain Scriptures to be the sufficient Rule of Faith; and who insist on all men perusing and studying them. Of these the most prominent, and eloquently persuasive, are St. Augustine and Chrysostom. These shall be produced, if the priests gainsay this.

Thus, I trust, I have succeeded in establishing my position that Popery characterised by these peculiarities, is a mere novelty in the Christian world.

Where was your religion before Luther?" This hackneyed question put by Roman Catholics, has been answered thus:—1st. By a counter question,—“Where was your face this morning, before it was washed.” 2d. “It is found, where your religion never can be found; namely, in the holy Bible.” 3d. “It has been found in that unbroken line of faithful and holy men, descended from the Italic Church; and perpetrated, in the line of the Waldenses, Albigenses, and Lollards; not omitting the faithful in the Greek, the African, and old Syriac Churches.

I shall conclude this letter in the bold words of Voctius, to which all sound and intelligent Christians will subscribe: “IN THE FIRST SIX HUNDRED YEARS OF OUR ERA, THERE WAS NO CHURCH, NO ONE DOCTOR, NO ONE MARTYR, NO CONFESSOR, NO ONE FAMILY, NO ONE MEMBER OF THE CHURCH; NEITHER IN THE WEST, NOR IN ANY

OTHER PART OF THE WORLD, THAT WAS PROPERLY, AND FORMERLY A
 PAPIST. I am, gentlemen, yours truly, &c.

W. C. BROWNLEE,

A Minister of the Collegiate Middle and North Dutch Church.
New York, May 14, 1833.

Reply of Drs. Power and Levins,
TO DR. BROWNLEE.

No. 8.

A corrupt man loveth not one that reproveth him: nor will he go to the wise. Prov.—15. 12.

Rev. Sir,—In your peregrinations over the uphill and downhill of life, your philosophic mind has not, probably, been idly inattentive to the effects often produced by officious friendship. If vigilant it must have discovered that the interference of an officious friend is seldom directed by prudence; and, hence, in place of conferring benefit, inflicts real injury on the object of its zeal. It must have ascertained, that, often it were better to encounter the open and avowed hostility of an enemy than submit to the interposing protection of a good natured and *very kind* friend. “Save me from my friends” is registered among the philosophic sayings vulgarly named proverbs—of a grave and wise people.

Whether you, Rev. Preacher of the Middle Dutch Church, have ever been afflicted with the evils arising out of officious friendship, is a knowledge not very interesting to us, but it is our opinion, and will, we are sure, be seconded by the judgment of your “Christian public,”—your “Protestant Rule of Faith,” may fitly address you in the words of the proverb, “*save me from my friends.*” Eight long and tedious letters have been spun by the patent machinery of “Protestant lesson and logic” from your cranial cobwebs—you have written *de omni scibile*, tilted with every weapon in the rusted armory of polemics from proofless assertion to gross abuse, from the dogmatic ipse dixit to the obscene insinuation, from the faithless quotation to the more faithless and ribald tale, from the affected lisp of the sleek Religionist to the shout and growl of the pitch and brimstone Puritan,—yet your unfortunate Rule of Faith is still unproven, still as infirm in the strength of argument as the imbecility of an infant’s mind. Had you not, in an evil hour, though chivalously, proclaimed your “CHALLENGE,” your Rule might have rested in obscurity, and enjoyed the respect which obscurity, at times, secures; it might have excited no misgivings in the minds of the members of the

with the "Hebrew and Greek of the Holy Ghost?" The use of virulent and foul terms is the very evidence of a bad cause, the direct proof of inability to defend any cause. We pity the heart which gives shelter to slanderous invective,—the flock you edify as a Preacher, the party you dishonor as their "Writer," the virtuous ladies you disgrace as their "Gentleman!"

In your letter, No. 2, you affirm that the "question touching your Rule is of infinite importance," yet its importance is mocked, for at the end of this letter, you inform "your friends you were but skirmishing." This was a strange avowal from a Religionist, who professes such zealotry of adhesion to "Hebrew and Greek of the Holy Ghost,"—who asserts truth to be his object in the discussion of controversial topics. His letters, No. 3, and 4, appear, and still, it is "skirmishing;" the proper subject at issue is shunned,—he avoids the question, "How do you know the Bible to be the word of God?" Whence the cause of this delay? Whence the reluctance to enter on this topic of "infinite importance?" Is not this an evidence of inability to affix a rational character to his creed? You saw the difficulty, Rev. Preacher, involved in your Rule of Faith, inseparable from it, and you sought the trick of procrastination, supposing it would be allowed to retire into oblivion. The artifice, however, failed, your opponents persevered, and the voice of your "Christian public" forced you to essay an answer. Your challenge was accepted by your antagonists on the 31st of January,—and your first direct answers to their important and vital queries is dated April 2d.! Two months were employed in efforts and subterfuges to evade the real question under debate,—and the first answer is nothing but a series of assertions! There is *no proof, no form of proof*; and, yet, the logical Preacher imagined he had demonstrated the Bible to be the word of God! His first answer is given by his antagonists under the form of sixteen propositions, and the proof of each proposition is demanded. The "Writer" a second time essays, but the form of proof is still wanting. Like Pelion on Ossa, assertion is heaped on assertion; or, like Falstaff's men in buckram, they multiply under the felicitous imagination of the fabricator.

We ask our readers is not this a fair statement of the real and actual progress effected in the present controversy? Let the Preacher rebut this statement if he can. At the end of January he was requested to state his Rule of Faith. This was done. He was then asked to prove the Bible to be the Word of God. This is *yet* to be performed.—What Doctor Brownlee designates proof is mere assertion,—unworthy of a school-boy. The debility of his first proof is *admitted* by his *attempt* to amend it. His second proof is a repetition of his first assertions, with the addition of others. Hence, the sixteen propositions remain unproved; therefore, he

has not yet demonstrated that the Bible is the Word of God: therefore, he has not yet affixed a rational character to his Rule of Faith; therefore, in the selection of his religion he is not governed by discretion; therefore, his faith is mere human opinion—therefore, he has no foundation on which to rest his hope of eternal salvation!!!

Where, then, most logical and inspired “Writer,” to the Middle Dutch Church, where are the arguments to which you alluded at the commencement of your last wondrous letter? You have not yet proved the Bible to be the Word of God, and the Bible, by the very terms of your Rule of Faith, must be the actual foundation of every argument you logically should use. In a former letter you alluded to a visit to the Philadelphia Lunatic Asylum:—a second might counteract the aberrations of intellect which still appear to haunt you. You speak of argument, forsooth, ere the foundation for argument be laid! If the assertions embodied in the sixteen propositions be argument, then they are such as

“Would well become
A woman’s story at a winter’s fire.”

To deceive the members of the Middle Dutch Church and your “Christian public,” you assert in your last letter, “we have not advanced one solitary new idea,—far less an observation, or form of reason, bearing against my last arguments.” Where was your sanity of mind when you hazarded this rash assertion? Was it under the tutelage of a strait waistcoat in the wards of the Philadelphia Lunatic Asylum? Do you imagine your “Christian public” are fools, your Members of the Middle Dutch Church without intelligence, without the spirit of inquiry and investigation? They know, as well as you, that their only Rule of Faith is the Bible; they know and are convinced—for the conviction rests on the exercise of the merest common sense—that unless the Bible be proved infallibly to be the word of God, their faith is as the reed in the marsh, yielding to every wind, tremulous under every breath of air. But “there was no observation, no form of reason in our last letter against *your* arguments!” Was it not shown in our last that you did not prove the *first* of the *sixteen* propositions relatively to the Bible being the word of God? You did not prove *any* of them. Did we not show your form of proof to be *similar* to that of the school-boy referring to a series of propositions for the proof of that whose demonstration was required, and then requesting his examiner to see Euclid, as you ludicrously wrote, “*see Bishop Newton!*” Is this no “*observation?*” You see its force, and fear to attempt its refutation. In answering the second proposition, you thus wrote, “I know the Bible to be the word of God from the external evidence of *miracles wrought* by the inspired

writers, and which were *continued down* to the time of St. Austin, *who* saw some wrought!!!” Did we make no “observation” on this *non proof*, this strange assertion, this extraordinary discovery? Were you not asked, most veracious Preacher, who was the inspired writer *living* and *performing* miracles down to the time of St. Austin? Is not this an observation? Why have you not answered our query? Does it not “*bear against your last arguments!*” You should have written, logical “*Writer,*” your *last assertions.* The miracles *wrought* by the inspired writers are *with you*, an external evidence that the Bible is the word of God; and, *ex abundanti*, it is, of course, an evidence that what was written by themselves, especially, is a part of the word of God. Attend, now, and mark the import of an “observation” expressed in our last letter,—“Please, also, to inform us what miracles were performed by St. Luke, St. Matthew, St. Jude. Did Solomon perform miracles?” See our last letter, No. 16, column 3. You are strangely prone to misrepresentation, Rev. Preacher;—falsehood is the proper word. Adhesion to truth is no dishonor to your station,—it does not degrade either the “Gentleman” or the “Writer.” Is it no “observation bearing against your last arguments” to inquire whether St. Luke, &c. performed miracles? Their performance of miracles is *to you a proof* that what they wrote is the word of God; but you cannot affirm they wrought miracles, for you cannot prove it; therefore, you cannot prove that what they wrote is the word of God. Will you again assert “we did not advance one observation bearing on your last arguments?”

You also stated there was “*no form of reason* in our last letter bearing against your last arguments!” We must again, Rev. Gentleman, insert the “hook in your nose.” Did you not in your Letter, No. 6, essay to prove the inspiration of the Bible, by reference to authority, and did we not exhibit a form of reason proving this reference to authority an amendment of your Rule of Faith? Mark your words;—“The authors of each of the books,” writes the Preacher, “*first gave evidence before the church*, by working miracles, and prophesying, and speaking tongues, that they were the accredited messengers of God.” Having quoted your words, our “form of reason” was thus expressed.—“Without *this* evidence the Doctor would not believe the Scriptures to be inspired. But this evidence he has from the testimony of the Church; therefore, without the testimony of the Church he would not believe the Scriptures to be inspired.” Is not this a “form of reason?” Is it not logical! You vaunt the great excellence of your Protestant education, your “Protestant lesson and logic.” Test its temper against the preceding form of reason, the very form of Catholic sound words. You may bite, but it will be the viper against the file. Yet farther with our “form of reason.”

Immediately after the preceding syllogism, was said,—“but the inspiration of the Scriptures is an article of Christian belief; and to this belief the Doctor could not be brought by the Scriptures alone. Therefore the Scriptures ALONE are not a sufficient Rule of Faith.—Q. E. D.” See our letter, No. 6, 4th column.

Is there no form of reason here? Does it not radically subvert your Rule of Faith? YOUR RULE has been designedly inserted in this letter to prevent subterfuge and evasion, and that the Members of the Middle Dutch Church and your Christian public might, at once, recur to it. What does this Rule say? Why, that “the ONLY Rule of Faith with every Protestant is the Holy Spirit speaking to us in the WRITTEN word of God, the *Holy Scriptures*.” Now mark our form of reason which you affirm did not exist in our last letter. The Holy Scriptures are your *only* Rule of Faith. To *prove* the Holy Scriptures to be the word of God, you have recourse to the *testimony* of the Church, for you say “the authors of each of these books *first gave evidence before the Church*, that they were the accredited messengers of God.”—Your belief, then, that the Holy Scriptures are the word of God, is founded on something different from the written word of God, that is, the testimony of the Church, therefore, something different from the written word of God is also a part of your Rule of Faith,—therefore the Holy Scriptures ALONE are not your Rule of Faith. Belief in the Holy Scriptures is with you an *article of Faith*,—but this article of Faith does not rest on the Scriptures themselves; you rest it on the testimony of the Church; therefore, you admit an article of Faith independent of the authority of the Holy Scriptures;—Therefore, the Holy Scriptures ALONE are not your Rule of Faith. What think you now, inspired Preacher, of your Rule of Faith. What think you of “our form of reason? Is not your Rule torn up by its roots and scattered to the winds? Is it not like the bubble blown by the child in the sport of infancy, flimsy and hollow,—a shell around vacuity, but without a tincture of the rainbow coloring which gladdens the infant’s sight? Did we adduce the other “observations and forms of reason against your arguments” contained in our letter, we should be under the necessity of repeating it as printed. We refer your “Christian public” to it, and to induce them to study our “forms of reason,” in the strength of the firmest conviction we assert you cannot refute one of these forms. If they read, as argument proof should be read, free from prepossession of mind,—if they submit it to the native strength of their own understanding, untainted and unbiased by the misrepresentation and interested assertions of the Preacher,—if they cast off the film of sectarian prejudice from their sight, and view the question, really at issue, Dr. Brownlee’s Rule of Faith, in its singleness of object, there is no candid, impar-

tial, and educated mind but will admit, that, the writer of the Middle Dutch Church *has not proved* his Rule of Faith, that he has abandoned it, that the Bible ALONE is not his Rule, that he has not proved the Bible to be the word of God.

On many occasions during the present controversy an unpleasant task has been imposed on us—the exposition of studied misrepresentation and absolute falsehood. The character of the station occupied by our polemic adversary should have been a surety against this dishonorable subterfuge in the discussion of any topic,—certainly in that of religion. But it appears, and the admission must be made, the color of a man's coat, monotonous severity of aspect, longitudinal dimension of visage, are as fallacious in proving the possession of a charitable heart and honorable rectitude of will, as the Preacher's "Protestant lesson and logic" in proving the Protestant Rule of Faith. A Preacher may assert he is charitable, attached to truth, and logical; but, then a three months' drilling in controversial "skirmishing" and "squinting" has proved the Preacher's *assertion* is not *argument*. As little propensity to love of truth and common sense is exhibited in his last letter as in the early numbers; and, assuredly, there is as little indication of the "form of sound words" on his Rule of Faith. His intellect is not manufactured from penetrable stuff;—it is as guiltless of thought and argument at the present hour as when it exulted in the gasconade of "CHALLENGE" against his opponents. We recommend the Italian proverb to his mental keeping.

"Chi lava la testa al asino perde il sapone;
E chi predica al deserto perde il sermone."

If it pleases him better, he may ponder it in English

"To change poor Brownlee, do not hope,
'Tis vain to shave an Ass's face,
And only labor to misplace,
And loss of words, indeed, as well as soap."

Your chivalrous intrepidity, Rev. Gentleman, in false assertions relatively to the absence of "observation and form of reason bearing against your last argument" in our last letter has already been sufficiently exposed. We do not envy the composure of mind this exposition will effect: nor does it excite our wonder to find the corollary of this false and reckless assertion thus expressed:—"This being the case, I decline setting down, any more, *my proof* of our Protestant Rule!" Excellent,—worthy of the gigantic Erudite in the "Hebrew and Greek of the Holy Ghost,"—a fine illustration of your "Protestant lesson and logic!" You unblushingly make a *false* assertion, and, on the strength of this assertion, *decline* setting down, any more, your proof of your Protestant Rule!" It is hoped the members of the Middle Dutch Church will note this *avowal* of inability to prove your rule. Will you say it

is not an avowal of an inability,—not a disgraceful shelter from the arguments of your opponents? Your plea for declining is founded on a false assertion, it is your excuse for declining any further discussion on your rule!—hence, your avowal to decline, is equivalent to a formal acknowledgment of DEFEAT. Since you cannot, then, prove your Rule of Faith, your religion is irrational. Your creed is the dropsied offspring of mere human opinion,—it is an emanation from the passions of earth,—it is too gross to ascend above earth's exhalations,—it cannot elevate human hope to the Seraph's abode,—it cannot console on earth, it cannot say I have a resting place in Heaven! Defeat, discomfiture, and rout, this is a bitter and gnawing conviction. Degraded, dishonored, unpitied! How vanquished gasconade will fret its heart in sullenness! How misery will ruminate over the indiscretion of CHALLENGE, and yearn for the reputation lost and the pinnacle from which it fell. A GREAT MAN has fallen in Israel! Ye choristers of the Middle Dutch Church, muffle your tones of joy, “the inspired *writer* of Zion, and he that was clothed in the best gold,—how is he esteemed as an earthen vessel!” Ye “*virtuous* ladies,” chant the requiem of your *gentleman*;—“let tears run down like a torrent day and night: Give yourselves no rest, and let not the apples of your eyes cease!”

Your Rule of Faith, Rev. Doctor, being subverted, annihilated, its destiny being now fixed, it is matter of no consequence to us, whether or not “you decline setting down, any more, proof.”—With the estimate the members of the Middle Dutch Church may form of your resolution we shall not concern ourselves;—they are left to repose on their own thoughts. But your determination to *decline* argument on this vital topic shall be no finger-post for our guidance. Your Rule of Faith will still be our primary theme. As Prince Henry said of Falstaff's exploit on Gadshill, “it will be argument for a week, laughter for a month, and a *good joke* for ever.” You affirm you have “fully established” your rule,—that the Bible is the word of God! Where? Jack Falstaff, to prove that he had slaughtered the rogue in Buckram, hacked his sword and cried out, “*ecce signum*.” Dr. Brownlee, when asked if he had proved the Bible to be the word of God, exclaims, “*See Bishop Newton!*”

There is intrinsic evidence in your last letter, Rev. Gentleman, that there has been a muster of interior spirits,—“white, black, and grey.” The “friends” to whom you tendered the excuse of *skirmishing* in an earlier letter, have come to your aid. The reveille has been beaten on the drum ecclesiastic. The work, however, is but poorly tessellated;—the hand of the artist is not there;—the joints are badly set;—the dove-tailing lacks tenacity. Harmony is wanting—unity is absent—the entire structure is

crazy. The dry bones over which you and your Calvinistic coadjutors have prophesied, wriggle in their sockets—their ambling is unsteady,—in the words of Hotspur,

“Tis like the forced gait of a shuffling nag.”

Such as it is, we shall greet its leading matter with a few remarks. We are not Deists, not Infidels; we respect and obey the Scriptures,—“whosoever shall force thee to go one mile,” says St. Matthew, “Go with them other two.” Matt. v. 41.

We proved your Rule of Faith to be apparently contradictory, by a reference to the 2d Book of Kings, viii. 26, and to the 2d Book of Chronicles, xxii. 2. In the Book of Kings, as above quoted, it is said, that Ahasiah was 22 years old when he began to reign; and in the Book of Chronicles it is said that he was 42 years old when he began to reign. You, Rev. Dr., have argued, as if frenzied with victory, against our Rule of Faith, from the clashing of Popes, councils, and divines. To bring you to sober thinking, we took the liberty to call your attention to the apparent contradictions, which are found, in not a few instances, in your Rule of Faith, and concluded, that, if our Rule is to be rejected on the ground of imaginary contradiction, your Rule must inevitably share the same fate. This conclusion, Rev. Sir, no “Protestant lesson or logic” will ever be able to disprove. We had also another object in view; mark it, let the members of the Middle Dutch Church mark it. In pointing out some of the apparently contradictory texts of the Bible, we were convinced that Dr. Brownlee believed his Rule of Faith to be perfectly consistent, and that his proofs would be given in all the fulness of an erudite in the “Hebrew and Greek of the Holy Ghost.” We have not been disappointed. This theologian, whose *“only Rule of Faith is the written word of God, and judge of controversy, the Holy Ghost speaking to us in it”* tells that this rule is not contradictory, because Bochart, Whitby, Lightfoot, Jahn and Bug, *tell him* there is no contradiction to be found in the passages we have quoted. Dr. Brownlee believes that there are no real contradictory passages in the Scriptures, his Rule of Faith. Is his belief of this point founded on the Scriptures? No, it rests on the authority of Bochart, Lightfoot, and Bug. Therefore, the Doctor’s “only Rule of Faith is not the *word of God*,” but *the word of men* equally fallible as himself. We now call on the Preacher of the Middle Dutch Church, to produce one passage of holy writ, to prove, that there is no contradiction, in the places to which we have referred. This is the radical point. This, solely, the question.

The solutions you have given can have no weight with you or with any whose “*ONLY Rule of Faith is the word of God.*” Your Rule of Faith exhibits you as one, who believes nothing in religion, but what is founded on the word of God, and your solutions exhi-

bit you as believing in the *consistency* of the word of God, on the authority of Bochart, Whitby, Lightfoot, &c. &c. This, Rev. Sir, is realizing the fable of the centaur. The monster, it is said, blew hot and cold at the same time: Thus we dispose of the learned labor of yourself and coadjutors, and "put the hook in your nose."

In the second part of your letter, you tell us, that "the appointed Ministry of Christ, acting and ministering in his name, read and expound the word." Does not this concession involve a belief on your part, that the people are bound to hear and receive with docility, what the "appointed Ministry of Christ" teaches in his name? How, then, in view of this concession, can you say, that the Scriptures are the only Rule of Faith? Oh, but we refer the people to the Scriptures, we tell the people not to believe us, but to believe God, says Dr. Brownlee. But, Rev. Doctor, *how can you* refer the people to the Scriptures for the belief of those points of Christian Faith, which are not found in the Scriptures, such as the canonicity, the integrity, and inspiration of the Books of Scriptures? We have also told you, that, in referring the people to the word of God, you substitute your own interpretations of this word, for the word itself, and thereby deceive them. Though you pretend to allow them to think for themselves, it is quite the reverse. We cannot, Rev. Sir, forget the famous Synod of Dort, at which the Divines of almost every Protestant state in Europe assisted. Did not this Synod fully establish the doctrine of a living and speaking tribunal in the Church, in seizing upon and imprisoning for seven months, and at length sending into exile, without permitting them to see their wives or families, fifteen Divines, Remonstrant, or Armenian, who refused to subscribe to their predestinarian decree? See Brandt. Tom. 2. page 172. Will Preacher Brownlee, in the face of this fact, say, that Calvinistic Parsons allow people to think for themselves in matters of religion, and that they do not keep their consciences in their pockets?

In the third division of your epistle, you rebuke us for despising the traditions of the Old Italic, Greek, Syriac, and African churches. Such contempt, you say, "is the consummation of sacerdotal arrogance." We emphatically deny the charge, Rev. Sir, and time will convince you, that we are not wanting in respect to the traditions of those *ancient* churches. But is it not the extreme of folly in one, whose only Rule of Faith is the Bible, thus to declaim *in favor* of tradition? Can your Protestant lesson and logic lead you so far astray as not to see that the moment you admit, that the change of the Sabbath and infant baptism can be settled but by tradition, you *abandon* the word of God as your *ONLY* Rule of Faith? To this we respectfully call the attention of the Christian public.

To us it appears evident, that you were never taught the elements of true logic, or you would not in all your conclusions depart so far from your premises. From the beginning of this controversy, we have demonstrated the inconclusiveness of your proofs from Scripture. We have another instance before us in your attempt to prove the abrogation of the Jewish Sabbath from the sacred writings. It is truly ridiculous. You quote from the first to the Corinthians xvi. 1, 2. "Now concerning the collection for the saints, as I have given order, to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God has prospered him, that there be no gathering *when* I come." Your conclusion is, therefore, the Jewish Sabbath has been abrogated, and Sunday has been substituted in its stead !!! Why, Rev. Sir, the veriest old crone among your virtuous ladies will see that this conclusion is not contained in the premises, and that the inveterate habit of drawing such conclusions argues a "derangement of the moral faculty." One thing is certain, the Holy Ghost must consider you no extraordinary genius, when after a course of some thirty or forty years in his school, you betray such ignorance of elementary principles, The Sabbath of the Lord abrogated, because the primitive Christians were in the habit of assembling on the first day of the week! Did not the Apostles themselves observe the Jewish Sabbath? Read the 2d chapter of the Acts, and you will find in the 46th verse, that "they continued *daily* with one accord in the Temple." It is also true, that the observances of the old seventh day or Saturday, continued in the eastern churches, even after the destruction of the city and temple of Jerusalem. See the discourse on the Lord's day, by John Howell, a Presbyter of the Church of England. You believe, Rev. Doctor, that the Jewish Sabbath has been abrogated. This you cannot prove from Scripture *alone*. Therefore, Scripture alone is not your Rule of Faith.

The Baptist will not listen to your lecture, though given with all the tenderness of a brother in full communion. They will tell you that God is the immediate instructor of the faithful, and that the Holy Spirit directs them in their belief and practice, and that your theology is sinful. They will also run to the authority of the renowned Luther, who will tell them that the practice of infant baptism cannot be proved from the Scripture alone; attend to his words,—they are found in his letter written to two clergymen on the subject of infant baptism. "I answer. On texts of Scripture you cannot validly establish the practice of infant baptism among the early Christians." In the preceding words it is admitted by Luther, that the practice of infant baptism cannot be established on the express words of Scripture; that the necessity of this practice is sufficiently enforced by received tradition, and, the uninter-

rupted custom of the church. Receive another great Protestant authority on this subject. Melancthon in *Loc. Theol. Tit. de Bap. Parvulorum*, says; "the universal accordance of the Church throughout all ages, is the testimony that this ordinance is Apostolical." *Universalis consensus Ecclesiæ omnium temporum est testimonium quod hæc ordinatio sit Apostolica.* Give attention, now, Rev. Doctor, to the following "form of reason,"—it will "bear on your arguments." If the Church be infallible in transmitting one tradition to after ages, why not in all, since the Apostle St. Paul, when he calls the Church "the pillar and ground of truth," 1 Tim. iii. 15, does not speak in a limited sense, but absolutely and without restriction? Will you decline an answer?

Strange, Rev. Sir, that YOUR ONLY JUDGE OF CONTROVERSY, THE HOLY GHOST SPEAKING TO YOU IN THE SCRIPTURES does not decide this controversy between you and the Baptists. BUT YOU AGREE TO DIFFER, because there are differences between the Jesuits and Jansenists. So then, it is nothing to disobey the Apostolic precept of avoiding "SECTS" "which exclude from the Kingdom of God," of thinking "*the same thing*" of having "one faith, and one baptism," because Jesuits and Jansenists differ !!! But we all "think the same thing, for we agree to differ—we are "dear Protestant brethren," says Doctor Brownlee,—we all learn on the great principle of the Reformation, which tells us that the truth of God is contained in the Bible alone. But what this truth is, what Christianity is, we know not. Believe in the divinity of Christ, in the Trinity, in eternal torments, you are a Christian. Do not believe in any of these points, you are still a Christian. Whatever your individual opinions may be, if you think they are found in the Bible, that is enough. Who can presume to determine what is necessary to be believed? The Catholic Church has done this, and has done it from the beginning; we have, therefore, flung off her slavish yoke. We then cannot consistently determine what any one is to believe. We confess that it will appear strange, that God has spoken to man, without it being in man's power to know what he said, but we must believe, that this is the case; or Protestantism is false. Remain easy then, in this state of incertitude and be convinced that you can be good Christians, without knowing what you are to believe, in order to be Christians. We are "dear Protestant brethren, our differences are nothing when compared to those of the Jesuits and Jansenists." Indeed, Rev. Sir, if the Council of Trent or the creed of Pope Pius the 4th taught us to believe as you believe, we should soon fling them to the winds.

You tell us that "the traditions given by the Apostles from Christ, are immediate communications by inspiration." Will you refuse to be governed by such traditions? Will you prove from the Bible, that the Apostles wrote every thing that Christ taught them?

Will you prove, if the Apostles did not write all they were taught by Christ and commanded to preach to the world, that what they left unwritten could not be safely handed down to us, by the church, the "pillar and ground of truth?" Could the pillar and the ground of truth give us for Christ's doctrine, what Christ's never taught? Here Sir, is a fair opportunity of defending your Rule of Faith; will you "*decline*" it?

We repeat, that it is painful to be obliged to expose your ignorance where you ought to be better informed. Your attacks on the Vulgate you have borrowed from Pope's fourth speech in the discussion with McGuire. Strange that the castigation he received did not terrify you from venturing on the same ground. The Catholic champion earnestly called on the biblical crusader to compare the Sixtine and Clementine editions of the Bible, with the Vulgate of St. Jerome and to point out any substantial difference, if any could be found. This he did not do, and for a very obvious reason. Yet after this failure on the part of Mr. Pope, you have the effrontery to invoke "all the learned to judge between us, and you pronounce our quotations from approving Protestants as deceptions and absolutely to no purpose." Believe us, Rev. Sir, that neither Mills nor Walton, nor Grotius, will be given up by us, on the *ipse dixit* of the Preacher of the Middle Dutch Church. They were learned in biblical criticism, and professed the greatest esteem for the Vulgate.

Protestants ought to pause before they institute a comparison between their English translations of the Bible and our Doway translation. They are the children of the Bible and of the most abominably corrupted Bible, that ever appeared. We make no random assertions. Mark our proofs and weigh them well. Read the famous Broughton's advertisement of Corruption to the Lords of the Council in the year 1604, and recollect that he was a Puritan. He tells us the public English translation caused millions of millions to reject the new Testament and to run into eternal flames. That it perverts the text of the Old Testament in more than eight hundred places. That it is inferior to the Alcoran.

In the Hampton Court Conference, p. 45, 46, 47, all the English Bibles are pronounced infamous translations. For the history of these translations we refer to Bishop Pretyman's elements of Theology, vol. 2, p. 18, and also to Johnson's Historical account of English translations, and for the corruptions that exist even in all the late editions of the English Protestant Bible, we refer to the pamphlet of Mr. Curtis on this subject. As you profess intimacy with the "Hebrew and Greek of the Holy Ghost," and, it is presumed, are interested in the Protestant translations of the Bible, you, of course, have seen the pamphlet of Dr. Curtis, a dissenting minister, addressed to the present Protestant Bishop of London.

In this pamphlet the Rev. Mr. Curtis states, as the result of a laborious examination of a great number of Bibles, that, in the modern editions he has detected no less than 2931 *intentional* departures from King James's Bible, in seven books, or only a *fourth* part of the canon of the Scriptures! On the intentional departures from what is termed in England the authorized version of the Scriptures, we refer you to the averments made by several highly respectable witnesses before the select Committee of the House of Commons on King's Printers' Patents. From this examination and the pamphlet of the Rev. Mr. Curtis, you will obtain knowledge of which you are now ignorant, though you exult in your Protestant education. You will discover not merely faithlessness in rendering the word of God, but studied and intentional departure from the sense. On this subject you are also referred to Fuller's "*Fye for Shame*," written about the year 1660. He assigns as one cause of the growth of infidelity in the land, "the late many false and erroneous impressions of the Bible." We shall meet you again on this topic.

As to the Doway translation of the Bible, its greatest fault is its too close adherence to the original. This, Sir, is the only objection that Bishop Pretymann urges against it. "It retains," says this learned Divine, "too many Eastern, Greek, and Latin words." Now Sir, this to us, who are fond of antiquity, is a great commendation, as it plainly proves that the authors of this version did not take the same liberties with the sacred text, that were taken by Tindal, Coverdale, the Geneva Divines and others. The learned historian of Oxford, Anthony Wood, will inform you, that Doctor Gregory Martin, the brightest ornament of that University, and the chief translator of the Doway Bible, "was a most excellent linguist, exactly read and versed in the sacred Scriptures, who went before all of his time in human literature." See Athanæ Oxon. For the purity and fidelity of this version, we hold ourselves responsible, and would, even in this stage of our controversy, though a departure from the point in debate, enter on a critical examination of the passages, which you say are badly rendered, if we were not afraid of extending this letter beyond a reasonable length. Let it suffice for the present, that the Pope is convinced, from the report of the Bishops in the countries where the English language is commonly spoken, that the Doway translation and the different editions of it, are all free from substantial error. This is all that the discipline of our church requires with regard to the different translations from the Vulgate—and it is in virtue of this discipline, that Dr. Power did assert, that Roman Catholics were not prevented by their Pastors from reading the Bible in the vulgar tongue.

At No. 5 of your last letter, there is a buttress for your Rule of

Faith, to which, it was supposed, you dared not have recourse—
 THE AUTHORITY OF THE FATHERS! But any support will be grasped at by a sinking man. You are, Rev. Preacher, a paradoxical compound of strange inconsistencies. Did the most profoundly intimate with modern chemistry, submit your *pia mater* to analysis he would be at fault. No skill, no dexterity in the art of manipulation could affect it. Return to your letter, No. 1. Feb. 9th, and you will find the following passage at page 45 of the "Truth Teller."

"As for the FATHERS of the Greek and Latin Churches, I profess to read them as much as any of my learned antagonists. And *I will* receive their pages with profound veneration and sit at their feet, as the *expositors of truth*, as soon as the Catholic Church of Rome shall produce a *genuine copy* of them as the Fathers wrote, and left, their sentiments—namely, an *editio expurgata*, FREE of all the scandalous alterations and corruptions *made* in them by the monks of the dark ages."

The inference from the preceding passage written by Dr. Brownlee in his first letter is, obviously, this,—a correct edition of the works of the Fathers does not exist, for, he says, the monks of the dark ages corrupted them. Yet, in opposition to this positive assertion he quotes from the works of the Fathers corrupted by the monks because he thinks it supports his cause! He says "produce a *genuine copy* and I will receive their pages with profound veneration!" Yet to support his Rule of Faith, and wanting an *editio expurgata*, he props his creed on quotations from the Fathers! Is there in the records of controversial history so striking an example of inconsistency,—such direct contradiction? When Preachers, who arrogate to themselves an intimacy with the interior spirit, who would monopolize whatever is profound and good in clerical education, who vaunt their "Protestant lesson and logic," thus rush into inconsistencies and contradictions, what should be the measure of their castigation? The threat of Falstaff would be a mild infliction. "An I have not," says the honest knight, "ballads made on you all, and sung to filthy tunes, let a cup of sack be my poison."

To prove, however, how vain the refuge is of the Preacher in the Middle Dutch Church when he appeals to the authority of the Fathers on his Rule of Faith, we shall meet him on this subject in a future letter. At present our reference must be limited. Two or three of the most important are selected.

As your predilections, most consistent Preacher, lean to Greek, we shall first introduce St. Chrysostom. You adduce the Fathers as supporting *your* Rule of Faith and hostile to *ours*. Let *this* be borne in mind by our readers. We refer you to your first quotation from St. Chrysostom and ask you, does it say the Bible is the

only Rule of Faith? It does not; it merely recommends the *reading* of the Scriptures. Deduce any other inference if you can. But mark the words of St. Chrysostom in his 4th Homily on the second Epistle to the Thessalonians. He does not admit the Bible as the only Rule of Faith, for he says the traditions of the Church must be credited. "Hence," he writes, "St Paul did not include all the things in his Epistle, for many things are unwritten by him; and those are also worthy of belief. Wherefore, we deem the TRADITION of the Church worthy of faith.—*There is tradition; therefore ask no more.*"

The passages from St. Austin do not support the conclusion that the Bible is the only Rule of Faith. We refer you to the context connected with your citations. Attend to the import of the entire not to a part. Writing on infant baptism, his words are lib. 18. de Generi ad literam. Cap. 23.,—"The custom of our mother the church, in baptizing children, must not, on any account be condemned, neither must it be supposed a superfluous practice—for faith in it is *founded* on Apostolical tradition." Hence according to St. Austin, the Bible is not the only Rule of Faith. In his work against the Epistle of Fundamentus he affirms, "I would not believe in the Gospel were it not for the authority of the Church."

St. Jerome writing against the Luciferians says,—“though the authority of Scripture were wanting, the accordance of the whole world would here have the force of a precept.” We shall again recur to the authority of the Fathers against the Preacher’s Protestant Rule of Faith.

You tell us that “we make Augustine affirm that Pope Marcellinus was not an idolater, and that this slander was raised by the Donatists.” We did not *make* St. Augustine affirm, but we said that St. Augustine affirmed, that the idolatry of Marcellinus, was a slander of the Donatists. The authority of Pope Pius the 2d as to an historical fact, is only to be respected, in as much as it is well founded;—and with every respect for his sublime dignity, we must confess that we prefer the authority of St. Augustine, in the present instance, for reasons which must strike every one versed in historical criticism—for example, he was nearer to the time of the occurrence, and possessed understanding to discover the truth and honesty to announce it. In the seventh section of your Hydra Epistle, you politely accuse us of a “reckless disregard of truth,” for saying that “no divine of the Church of Rome ever taught that infallibility was lodged in the Pope alone.” We do not avoid the weight of this assertion. But how do you convict us of falsehood? By an argument at once the most stupid and absurd. Bellarmine is a son of the Church; but Bellarmine says that the Pope is above a general council. Therefore, Bellarmine

believed that infallibility resides in the Pope alone. Now, Sir, Bellarmine believed that Christ was above the Apostles. Therefore, according to you, Bellarmine believed that infallibility was confined to Christ alone, and that the Apostles were not infallible. Dear Doctor we despair of ever making a logician of you.

The Jesuits, you say, have been in the habit of opposing the Bible Rule of Faith, by an argument taken from the abuse of it by the different sectaries. Attend to truth in your assertions, Rev. Sir. The Jesuits and we say that the Bible as interpreted by every individual according to his own private spirit, was never established by Christ as the only Rule of Faith. Nor are we singular in this opinion. We have referred to Hook, a Protestant, in his Ecclesiastical Polity, p. 119, where we are told "that this conceit of private interpretation has made thousands so headstrong even in gross and palpable errors; that a man whose capacity will scarce serve him to utter five words in a sensible manner, blusheth not in any doubt concerning matter of Scripture, to think his own bare *yea* as good as the *nay* of all the wise and learned judgments that are in the whole world: which insolency must be repressed or it will be the bane of the Christian religion." We argue against your Rule of Faith, the Bible interpreted by private judgment, because it is the "bane of the Christian religion."

In answer to your questions against the perpetual visibility of the Church of Christ, allow us to ask you with St. Augustine, "What dost thou mean, O Heretic, by flying into darkness?" Our Saviour has said that the doers of evil love darkness more than the light. Hence, if you ask the heretic, who expounds the Scripture? He will tell you, the Scripture itself: the private spirit. If you ask him which are the marks of the true Church? He answers, the true preaching word, more difficult to be discovered than the Church herself. If you ask, where was the Protestant Church before Luther? He answers, it was in the wilderness, it was in corners, in mountains, and in deserts. These without doubt would be Dr. Brownlee's answer. But let him listen to the famous Dr. Field, Lib. I. Cap. 10. "There is," says he, "and always hath been a visible Church." This idea of an invisible Church, says Melancthon, causes endless confusion, and induceth a commonwealth of unruly ruffians or Atheists. See Melanct. in Prefat. Corp. Doct. Christ. Again we call on him to listen to the prophet Isaias, c. 60. 11, who speaks of the Church of Christ in the following manner:—"Therefore thy gates shall be open continually, they shall not be shut day nor night;" mark the reason, Rev. Sir, "that men may bring to thee the forces of the Gentiles." We ask you candidly, if a *continual* admittance into the Church could exist without continual visibility? Your remarks on this text are worthy only of a Sabbath scholar. Isaias 2. 2. and Mich. 4. 2.

describe the church as “a mountain on the top of mountains,” as “a city whose watchmen shall never hold their peace.” If these words be true, an invisible church is no church. When there is only question of the church of Christ on earth, that church which Christ commands us to hear and obey, is it not ridiculous in you to fly from this militant church on earth, to the church triumphant in heaven? We answer, that the church triumphant in heaven is not visible; but will it, therefore, follow that the militant church on earth is not always visible? Perhaps Protestant lesson and logic may justify this conclusion; ours will not. Was the church visible in the days of King Ahab: “where?” In the kingdom of Judah under the pious king Josaphat. Shame for a Sabbath school scholar to betray so much ignorance of the condition of the old Jewish Church.

In conclusion, Rev. Sir, we have to state, that the Scripture makes no mention of the baptism of infants,—no mention of the procession of the Holy Ghost from the Father and the Son; no mention of the Son being consubstantial with the Father;—no mention of the change of the Sabbath into the Lord’s day. To believe the Scriptures themselves to be the Word of God, is as necessary for salvation, as to believe any thing which the Word of God contains. That the Scriptures are the Word of God cannot be proved from the Scriptures. To know which is a true sense of Scripture, a true translation, which are the canonical books of Scripture, and which not, are necessary to salvation. Will you say that these things are mentioned in Scripture? If they are not mentioned in Scripture will you say that the Scripture is the whole Word of God? Will you say that it is the *ONLY* Rule of Faith? Again, if it be your only Rule of Faith why do you contradict it? The written Word of God commands us to abstain from blood and strangled meats, which all Christians observed for some considerable time. See Exod. 31. 17. Acts 15. 20. You feed on those forbidden meats warranted only by our tradition. Why do you without any precept of Scripture, change the *everlasting* covenant of the Sabbath day into Sunday, warranted by our tradition? If you abandon your cause, Rev. Doctor, without a solution to the above queries, what will the public think of you? Your reputation is at stake, and, in public judgment, will be lost, if you fly from your rule of Faith, without any show of defence. Though we are your opponents, our advice is worth attention. Recollect the old saying “*fas est ab hoste doceri.*”

We are Sir, your obedient servants,

JOHN POWER,
THOMAS C. LEVINS.

New York, May 8th, 1833.

Dr. Brownlee's Letter, No. 8.**TO DRS. POWER, VARELA, & LEVANS.**

"Upon this rock will I build my church!"—*Jesus Christ.*

"And that rock was Christ"—*St. Paul.*

"Other foundation can no man lay, than that is laid, which is JESUS CHRIST."—*St. Paul.*

Gentlemen:--Your *seventh* letter I have carefully perused. You would have saved trouble, and been as near your object, had you reprinted the sixth against me, in reply. You have offered, in both, much incense to the spirit of error and heresy. I fear he is the *genius loci*, the presiding genius over all your nocturnal watchings and lucubrations. You have renewed your crusade against the Holy Bible; but without advancing one single new idea; or even one semblance of a fresh argument on the point. My *ten* arguments against your Rule, by which the public will do me the justice to say, your Rule has been demolished and annihilated, logically,---and have been passed over, unnoticed by you.---And gentlemen, what ever attributes your enemies deny you, I shall maintain that in this silence, you possess both wisdom and cunning. We have also fully established the evidence of the Holy Scriptures, by the usual arguments and proofs, briefly given from *internal* and from *external* evidence; from miracles, prophecy, and historical evidence or tradition. And, I trust, I have fully exposed your besetting sins touching tradition. It is truly ludicrous to see grave and professedly learned men insisting on it, forever, that tradition alone is all the evidence of the Bible's inspiration; and that tradition belongs solely and exclusively, and only to "Holy Mother" of Rome, verily! You repeat here, again, with solemn trifling, all your deism and twaddle in this matter, which had been refuted, and exposed, and logically put to rest. The only thing that seems to be novel is this: you have fallen, like theological sophomores, into the silly error of confounding the act of faith in the external evidence of the Holy Bible, with the act of faith in our Lord, speaking in the Bible. By the former we are assured that the Bible came from God---by the latter we do believe in Christ, speaking in the Bible, and through that faith, are justified before God. Now my profound opponents cannot comprehend the distinction! And what is more, no papist ever can. For he believes in "the church" namely "Holy Mother." And by that faith is he saved. This gravely, is their avowed sense of that sentence in the creed---"I believe in the Catholic Church"!!!

My exposure of your Vulgate Bible has taken effect---it has stung the priest's conscience! And you cannot conceal how much you writhe under it. No wonder: Magna est veritas, et prevalebit!---But you have not examined, far less refuted one of

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my statements. And I compliment you again on your wisdom in not touching them. One of the venerable members of the bar lately gave this advice to a young lawyer,---“Whenever your opponent advances an argument which you cannot answer---take special care not to touch it”!

The strongest thing you have said here, in reply to my exposure of your Vulgate, is this,---“Your attack on it you have borrowed from Pope’s discussion with M’Guire &c.” My good padres, I did not know it; for in honest truth, I am sorry to say, that I have not been able to add that book to my list. I have never seen it. But gentlemen, you must have seen that I copied my authorities from the fountain head,---such as Nolan, Horne, Willet, father Paul Sarpi, Pallavicini, and the collections of Cramp. And gentlemen, if, as you say, Pope was so ill informed on the subject, as not to be able to silence M’Guire promptly on this point, by an exhibition of the endless errors, variations, and contradictions existing between the Sixtine, and the Clementine editions of the Vulgate, he was very ill qualified for his duty. Every scholar knows that Dr. James, in his *Bellum Papale*, has pointed out 2000 variations between these two papal editions. And any one by taking up Horne vol. ii. p. 200-201 can see a specimen of these errors, omissions, additions and contradictions. I mention Horne, because he is in every Minister’s library. And I again refresh you with Reuchline and Jerome’s words,---“the Hebrews drink of the well head; the Greeks of the stream; and the Latins of the puddle!” And at the same time, I renew my public challenge to you to tell the public, to which of these erroneous and contradictory editions of your Vulgate, from the hands of these two equally infallible and contradictory Popes, you give in the adhesion of your flexible consciences. We beseech you do not omit an honest answer to this. It deeply affects your cause.

I also beg leave to renew my demand of an answer to the question in my last; and which you have shunned. You have always averred, and can we doubt your honour, that you do insist, that your laity read the Holy Bible! Now, we demand you to tell US IF THERE BE ONE ENGLISH VERSION OF THE BIBLE AUTHORIZED BY EITHER THE POPE, OR THE CHURCH! We say there is not one authorized version in our language. Will you venture out to contradict it? I possess evidence, namely, the testimony upon oath, of your first men in Ireland—priests,—given in before the British Parliament, to confirm what I say!

You are involved in a difficulty, really inextricable, from my quotations from the Greek and Latin fathers. And I am anxious to show how great this difficulty is. There is no contradiction, as you affect to say, between my letter I and VII. You know as well as I do, that the fathers have been altered, mangled, corrupt-

ed, in many parts. But Providence so ordered it, that these knavish monks who corrupted many parts of them, did not succeed in corrupting all of them; or all parts of each of them. Hence the many glaring contradictions on their pages. Now, take it which way you please, gentlemen, the quotations from the fathers are absolutely fatal to your sinking cause. It is an immutable doctrine of your Church that no rite, nor doctrine is from God unless it have the UNANIMOUS CONSENT of the said fathers. Hence it is utter folly in you, gentlemen, to do as Padre Levins has done, —namely to quote a sentence or two; this will never do. You must have their UNANIMOUS CONSENT. If I produce, as you know I have done, a sentence from these, contradicting yours it is no matter to our Protestant cause, which of us is right. It is enough for me that I destroy your UNANIMOUS CONSENT. I beg my readers to remember this important maxim. It is to administer glorious service to us in our future discussions of the Romish doctrines and ceremonies.

Finally—There is one other point in which I find something, apparently new. In a fresh and most unchristian ebullition against the Holy Scriptures, you quote Dr. Curtis's pamphlet in which he numbers no less than 2931 intentional departures from the received version of our English Bible; that is, he undertakes to show that, in the printing, all these errors have been introduced. And in this detection, our Reverend *Christian* priests exult, and leap for joy, as if they, and their Agrarian auxiliaries had actually made a breach in the walls of Zion!!!

I have convicted my opponents of Deism; and I have evidence that every thinking Christian in the community is fully and painfully satisfied with the evidence. And to establish this fact, was indeed, my main reason for lingering so long on the Rule. We have succeeded in dragging out this lurking Antichrist from his deceptious den; and we have branded on his forehead, a mark, and a name, which all his holy water can never wash out—namely, “This is the Father and Prince of Deism!” And Deists may well bow the knee to him.

And as if they were resolved, unblushingly to wear the mark and the name, my opponents have made this new assault, through the aid of Dr. Curtis, against the blessed Scriptures. Now, mark the proofs of their dishonesty in this matter. When we remember the source whence Messrs. Power and Levins got their information of Dr. Curtis' researches, it was morally impossible for them not to know that the profound scholar Dr. Cardwell, of Oxford University, has entered the lists against him, and has overthrown him, and exposed his errors completely. I shall edify my honest and accurate opponents, by quoting a little specimen of this exposure. In the book of Genesis, Dr. Curtis musters the

formidable array of eight hundred and seven variations, and in the Gospel of Matthew no less than four hundred and sixteen. This, to you and every infidel, is a very refreshing and comfortable discovery. But pause a little. Our champion Dr. Cardwell, goes over the same ground, collates the various copies, and shows triumphantly that in Genesis there are only *nine* variations; and in Matthew only *eleven*! And these affect not the sense; nor trench on one doctrine! If a Jesuit could be brought, by any power short of divine grace, to blush, my guilty and treacherous opponents ought to blush to their very tonsures! But, the grace of God only can make a culprit see and feel his crimes!

I have only one remark more, I am prepared to hear even the ultra deism of the Voltaire school from you, gentlemen, but the indecent sally in your last letter, I was really not prepared to hear. I allude to your revolting blasphemy, in Truth Teller, (p. 151, col. 1.) Will the Christian community pardon me for quoting it? "One thing is certain, the Holy Ghost must consider you (Dr. B.) no extraordinary genius, when after a course of thirty or forty years in *his school*, you betray such ignorance, &c."

The ignorant and deluded beings who can write, and inflict on the church, such outrageous blasphemy against the most Holy One, cannot be said to believe that "there is any Holy Ghost?" and it were mere mockery to call them Christians! I appeal to every one of the five hundred thousand Christians in the United States, who read our letters! Have we not convicted the Priests of Deism, and revolting blasphemy! Is there one doubt left?

One word to the confederated parties---the Roman Priests, and the deistical gentlemen, before I leave them.

GENTLEMAN PRIESTS:---Hark ye, your very natural and anti-christian invectives against God's holy Word, have been devoutly hailed by all the infidels in the land. I said devoutly, for in the absence of the Agrarian chief, now laboring in the cause of deism in England, they are glad of any little aid to their cause---come it from a Roman Priest, dyed in the wool; or come it from a genuine Frances Wright advocate. And this is no despicable attribute of their system, that they are very thankful for very small favors! It is very true; and I only remind you of it, that they have applauded your intellectual industry against God's holy Bible, at the expense of your sincerity, and moral honesty. And it ought not to be concealed that these, your auxiliaries, do gravely pronounce all of you hypocrites. Call for the watch word; there will soon be trouble in the camp!

And, GENTLEMAN DEISTS, are you aware of the character and pretensions of the Roman Priests with whom you "colleague!" Are you aware of the consequences which will follow, should you succeed in conducting them into power, in these United States?

Look at Italy, at Austria, Naples, and Spain. You are helping to light up the fires of the Auto da fe. The Roman church cannot exist without persecutions, massacres, and the burning of her foes. For she holds no faith with heretics; and it is a most meritorious deed to extirpate heretics!! In aiding the Roman Priests (who laugh in their sleeves at your credulity and weakness) you are preparing the fire and faggots. You are preparing for yourselves the unenvied distinction of being the last devoured!!! Pause I beseech you, and think. Do not strengthen the tyrant's arm which is raising the blow against our fair and hitherto happy Republic.

I now go on to show that **THE ROMAN CATHOLIC CHURCH IS YOUNGER THAN CHRISTIANITY; AND THAT POKERY IS A MERE NOVELTY IN THE RELIGIOUS WORLD.**

Here I would observe that the Church of God is one great and holy body, of which Christ is the head. The Church has existed from the beginning of the world, it exists now, and will exist till the consummation of all things; its existence has not been affected by the lapse of time, or the change, and succession of her individual members.

The church has ever held the truth. And truth descended from God, and has ever kept her throne in Zion. Christ, the King of truth, reigns in her for ever. Nothing of human invention is of the truth. Every item of it comes from God, through Jesus Christ.

The following are some of these leading truths which never failed in the church; and which have ever distinguished the Church from all human societies. And wherever these doctrines are wanting, there "Satan has his seat;" and there is "his synagogue." 1st. The one living and true God is the only and exclusive object of divine worship and veneration. The Church of God never prayed to creatures; never made supplications to dead men, or dead women. The Pagan, and afterwards the anti-christian apostacy alone, did this. The pagans deified their heroes and heroines, and made supplications to them. The anti-christian apostacy, faithful copyers, have, in like manner, deified or canonized their dead spiritual heroes and heroines; offer incense to them; bow down before them; and make solemn supplications and prayers to them. These systems are twin sisters; begotten by their common father, the Prince of Darkness, the grand enemy of divine worship, and the originator of all idolatry.

2d. The Church has ever held faith in the **ONE SAVIOUR**, Jesus Christ; and his **ONE PERFECT SACRIFICE**. Pagan and anti-christian apostacy have renounced this. The sacrifices of the former and the Mass sacrifice of the latter, have displaced and rejected, completely, the one only sacrifice of our blessed Lord. Besides, popery has created such a host of Mediators, and Mediatrixes,

and intercessors, in the deified saints, that the humble faithful cannot get a sight of the one only Mediator Christ, on account of the countless rabble of saints put into the place which HE only should occupy!

3d. The Church of God never used IMAGES to aid her worship. She was solemnly prohibited from this iniquity by the second precept. "Thou shalt not make unto thee any graven image, nor the likeness of any thing, &c. Thou shalt not bow down thyself to them, &c." This is the literal version of the Hebrew original; every other version is false; and does of design, cover idolatrous practices. As for the cherubim, and the brazen serpent, they were made by *an express command from God*; and they were not used to worship God, in any sense whatever. It was for the sin of idolatry, or using images and false Gods, that the ancient Jews suffered most severely, by the terrible judgments of God on that heaven-daring sin!

4th. The circumcision of the heart, or spiritual regeneration was a peculiar doctrine of the Church. "Except a man be born again, he cannot enter the kingdom of God." This doctrine is unknown to pagans, and laughed to scorn by the Pope, and his priesthood. They hold that no "internal grace" is needful in the members of the Church, but only "external profession." And most gravely they assert that wicked men and even reprobates, remaining in the public profession of the Church, are true members of the body of Christ: See Bellarmine De Eccles. Lib. iii. cap. 2. and 7. And the Rhem Annot on 1 Tim. 2. Sect. 10. And on John 15. Sect. 1. Willet p. 61.

5th. The church always held that God only and exclusively is THE LORD OF THE HUMAN CONSCIENCE; and in no subordinate sense can any mortal claim power over the conscience. Almighty God will not share his throne with any miserable and arrogant human tyrant. All false religions lodge power with the priests, to rule over and dictate to, the conscience. This ever has been the characteristic of Paganism and Romanism. The evidence of this lies open to view, on the page of Scripture; and in the history of Paganism, and the Roman church.

6th. Almighty God alone CAN, AND DOES PARDON SIN. He gave the law, prescribed the penalty; we are his moral subjects; to him alone we are accountable in the matters of sin, spiritual duty, and pardon. As church members we ought to confess our faults one to another; and so ought the priest to confess his faults to the people, if this text be quoted by them as authority for this innovation. But auricular confession has no warrant from Almighty God. Upon the principles of Pagans, and Roman Catholics, God has transferred over into the hands of immoral and polluted men, the government of his empire. If a priest has a right to receive

the confession of sins, and pronounce absolution *for money*, then he has a right to claim the judgment seat of heaven; and judge the dead; and displace Jesus Christ, in order to make gain!

7th. The spirit of true religion is the unsubduable spirit of LIBERTY. Wherever the worship of the true and Holy One has been established by the Gospel, there liberty has reigned: and, just in proportion as the Gospel is left unshackled by the traditions, and interested schemes of men, has liberty had her splendid triumphs! The Jewish church exhibited liberty diffusing happiness over a free and happy people. When religion languished, tyrants bore sway. Let the people cast their eyes over all Roman Catholic nations, and contrast their degradation, and tyranny, and priestcraft, and outrageous oppression—with the light, liberty, and happiness of Protestant countries! Contrast Spain and Italy, and Austria, with Holland and England! Contrast the turbulent Mexicans, and Southern priest-ridden Republics, with our own glorious Republic, and read the truth written with a sunbeam! Let our sound politicians look well to this, and learn a solemn lesson!

8th. The true and chaste spouse of Christ is not conjoined, in bondage unto the State. "My kingdom is not of this world," said Christ. And his servants are not allowed to usurp authority, or "be lords over God's heritage:" far less are they to be luxurious, proud, insolent, and truculent tyrants and princes! The Pagan and Roman religion; and those who are only half Reformed, have ever permitted the infamous princes of the earth, the "lords spiritual and temporal, to tyrannize over the church: to make a mere tool of her: until they made her a degraded, hackneyed, vile thing; and loathsomely impure. The tyrants of the earth converted her into "the Mother of Harlots, and abominations of the earth." On her forehead the finger of the Almighty has written this name and title: and an Atlantic of the priests' holy water can never wash her clean; nor wipe out the title branded on her forehead by the hand of God.

These peculiarities of a false religion, show, that Romanism is not the pure and ancient church of Christ. But this is only my introduction. The grand peculiarities of Popery:—with your good humored leave, I shall class under *ten* heads—or, Gentlemen, *ten horns*.

First.—THE POPE'S SUPREMACY. Now, I give notice to you and my readers, that I shall not stop to refute these. I merely establish the origin and date of these, in order to show that Popery *proper*, is a mere novelty in the Christian world. Our refutation shall be offered when we reach these, in "the dependency of our argument."

All Romanists admit the Pope's supremacy; but relative to the

authority attached to his supremacy, there is the greatest diversity of sentiment. There are four kinds of faith touching it, among them: one class gives him a mere presidency; a second, an unlimited sovereignty; a third, makes the Pope equal to God; a fourth, very modestly, makes the Pope actually superior to God! This I shall discuss again; I shall wait to see whether my learned priests will venture out to deny this division. Ignorance of their own writers may very probably induce them to deny this.

Now according to the doctrines of the Pope's supremacy—Peter was made the first supreme. And having died in A. D. 66, he was succeeded by some obscure beings upon whose names even the Romanists cannot agree. But the Holy Apostle John survived Peter at least forty years; and so these obscure but absolute supremes, were placed over this holy and beloved Apostle. This was really outrageous in the Roman church! And moreover, this Apostle John has never had the grace of God nor good sense, to acknowledge this supremacy; nor deport himself as a dutiful son. On our priests' principles, Drs. Power and Levins must denounce the Holy John, as a rebellious son of Holy Mother! What! live 40 years, and write so much Scripture, yet say not one good word for His Holiness, and his essential supremacy! Padre Levins ought forthwith to excommunicate his memory with bell, book, and candle; Gentlemen, why has not this been done?

This is not all, the early holy Councils stood out against the same supremacy. About A. D. 450, the Council of Chalcedon resisted Pope Leo in the question of his supremacy. In A. D. 418, the sixth Council of Carthage, resisted *three* Popes, one after another. Mighty opposition was directed against this sacerdotal usurpation, by the clergy of France, England, Africa, and Asia, and even Spain, and even Ireland! So late as A. D. 860, the Bishops of Belgia denied that the Pope's decree should bind them: they boldly denied his supremacy, and set his bulls at defiance:—"We assault thee," said they "with thine own weapons, who despisest the decree of our Lord God." See *Illyr. Catal. Test. Verit.* p. 80; *Morn. Exer.* p. 223.

The best and early fathers warmly opposed the Pope's Supremacy. St. Augustine was the fourth who signed the famous decree of the African Milevitan Council. This decree was made against all appeals from the African Church, by Bishops or members, to the Pope: and it was made in opposition to Popes Zosimus, Boniface, and Celestine. See *Manse's Collect, Counc. Tom.* iv. p. 507; *Venet. edit.* 1785.

Jerome opposes it; Hear his words: "The Church of the Roman city is not to be deemed one thing, and the church of the whole world another. Gaul, Britain, Africa, Persia, India, and all barbarous nations adore one Christ: and observe one Rule of Faith.

If you look for authority, the world is greater than a city (Rome.) Wheresoever a Bishop is, whether at Rome, or Constantinople, or Alexandria, or Tanais, he is of the same worth (or authority) and the same priesthood." "But all are successors of the Apostles. Why do you produce to me the customs of one city?" To Evagr. Tom. ii. p. 510. Paris edit. of 1602.

Again, here is "a stinger" from your St. Jerome. "Bishops should remember that they are greater than Elders (Presbyters,) rather by custom, than by truth of the Lord's appointment: and that they ought to rule the church in common." On Titus Lib. i. cap. i.

Hear Theodore's memorable words:—"Christ alone is head of all: but the Church in his body; and the Saints are the members of his body; one is the neck; another the feet;" "By his legs understand St. Peter, the first of the Apostles." On Sol. Song. Par. Lat. edit. 1608. So far from making Peter the head, he is considered the legs, which are supported by the feet, as you well know!

Then there is Tertullian's famous sentence, which your Romish writers have mangled so scandalously—supposing that we ignorant heretics, had not seen, nor read that honest witness against your supremacy. "Survey the apostolical churches, in which the very chairs of the apostles still preside over their stations; in which their own epistles are *recited*, uttering the voice; and representing the presence of each of them! *Is Achaia nearest to thee, thou hast Corinth. If thou art not far from Macedonia, thou hast the Philippians and the Thessalonians. If thou canst go to Asia, thou hast Ephesus. If thou art near Italy, thou hast Rome, whence to us, also, authority is near at hand.*" Pras. adv. Her. Cap. 36, p. 215. Paris edit. 1675. Now it is a notable circumstance, that the Romish writers, when they quote out of Tertullian, leave all out that is put here in *italics*; namely, all but the last sentence, touching Rome!! Mr. Hughes, of Philadelphia, had his scourging lately for doing this!

I shall gratify you, gentleman, with one refreshing quotation more. And if you do not give up your Pope's supremacy as universal Bishop, then on your own principles, are you the most obstinate heretics. For I quote from your own infallible and holy Pope, and one whom you have deified too, and do invoke with incense, prayers and holy wrestlings; I mean Pope St. Gregory. Padre Levins very gravely tells us that he loves antiquities, and all old things—were it even like "Holy Mother," a very old sinner! Well, you must know, that a Bishop of the Greek Church, first claimed supremacy, and the honor of universal Bishop; until the Fathers of Rome, pretty honest men at that time, rebuked his iniquity, and shamed him out of it. Now hear the infallible Pope

and Saint Gregory—who wrote this in the close of the 6th century, namely 590. Having shown that Peter, and Paul, and John were all members under one head he says: “No one desired to call himself the universal, or universal Bishop.” See *Regist. Epist. Lib. 5, p. 743, Tom. ii.*

Again, for this is too good to be quitted by me: “I do confidently say that whosoever called himself universal Bishop; or desires to be called so, in his pride, is the forerunner of anti-christ. Because in his pride he prefers himself to the rest; and he is conducted to error, by a similar pride. For as the wicked one wishes to appear a God above all men; so whosoever he is, who desires to be called the only Bishop (*solus sacerdos*) extols himself above all other Bishops.” *Lib. 7. Indict. Epist. 15. edit. of Paris, 1705.*

Once more, for this is delectable: In his eulogy to the Bishop of Alexandria he solemnly affirms “that the primacy of Peter descended to three Sees; namely, Antioch, Alexandria, and Rome.” *Tom. ii. p. 887. Paris edit.*

Once more; for I am determined that Pope St. Gregory, if possible, shall save you from the mortal sin of holding the Roman Pope’s supremacy. Hear the holy saint: “If any one in that church assumes that name,” he was speaking of universal Bishop, “which in the opinion of all good men he (his rival in the East) has done; then the whole church; (may it never happen,) falls from its state, when he, who is called universal, falls. But let that name of blasphemy be absent from the hearts of Christians; which, when it is really assumed by one, the honor of all priests is taken away.” *Regist. Epist.; Lib. 5; Indic. 13; Epist. 20. Paris edit. 1705.*

Thus I have proved by arguments and testimony from your own church, that the supremacy, and infamous usurpation of power by your Pope, is a novelty in the Christian world. It was not fully gained by the “man of sin” until the consummation of truth’s overthrow, in the darkest hour of the darkest ages.

Second; *THE INVOCATION OF SAINTS*, is a novelty introduced by the “man of sin” also. This originated in those bold and figurative expressions, and the apostrophising of the departed martyrs, common among declamatory preachers. Invocation of saints began to show itself sometime after the beginning of the third century. It was violently opposed by the truly faithful, until the seventh century: and finally, it was established, in spite of all opposition, only in the 9th century, when the church was driven into the wilderness.

We have the testimony of St. Augustine against you on this point. “He is the High Priest who has entered within the veil;

and who alone of those who have appeared in the flesh, does intercede for us." On Psalms lxiv. vol. 2. p. 633. Bened. edit. Paris 1685.

Athanasius, in 340, is also against you: "God only is to be worshipped; and angels themselves are aware of this; they are all creatures; and are not to be worshipped; but are beings who do worship God." Third Orat. against Arians; Par. edit. 1627.

Theodoret, in 451, says: "The council of Laodicea also following this rule, and desiring to heal that old disease, made a law, that people should not pray to angels; nor forsake our Lord Jesus Christ." On Colos. 3 chap. Paris edit. Lat. 1608.

St. Chrysostom declared [in the beginning of the fifth century,] that, "there was no need for minor intercessors with God."--- "With God it is not thus; for there is no need of intercessors for the petitioners; neither is he so ready to give a gracious answer, when entreated by others; as by ourselves praying to him." On Math. cited by Theod. Eclog. &c.

More full is this saint on that passage of "sending away the woman of Canaan." "Mark the philosophy of the woman; she entreats not James, nor John, nor comes she to Peter; she breaks through the whole company of them; and saying, I have no need of a mediator; but taking repentance as a spokes woman, I come to the fountain itself. I have no need of a mediator; have THOU mercy on me." See his Disc. on this part of Math. ch. 15. Paris edit, 1621.

Gregory Nysen denounces creature invocation: "Moses and the tables, and the law, and the prophets, the gospel, the decrees of all the Apostles forbid equally, our looking to the creature."

"The word of God has ordained that none of those things which have their being by creation, shall be worshipped by men; (Sebasimion) that is venerated by prayers or prayed to." See his 4 Orat. in Eunom. Tom. 11. p. 144. Paris edit. cic. iccxv.

I shall only add Epiphanius of A. D. 336. He is a strong witness against the atheism of saint worship, or invocation. "Neither is Elias to be worshipped, although he were alive, nor is John to be worshipped, [proskunetos] bowed down before and prayed to—Nor is Theela, or any of the saints to be worshipped, [bowed down before, or prayed to.] For that ancient error shall not prevail over us of forsaking the LIVING GOD; and of worshipping creatures. For they worshipped and served the creature more than the Creator, and became fools. For if an angel will not be worshipped, how much more will not she (the Virgin Mary) who was born of Anna?" See his book against the HERETICS 79. p. 443.

Now, will you permit me to refresh your consciences, gentlemen, with the contrast of Romanism with this primitive Christian-

ity of the Fathers? In face of the Holy Bible in which the Holy Ghost commands us not to pray to, or worship creatures, in the face of testimony of Councils, by the sainted fathers, you thus pray;—"O Holy Mary!--obtain for us by thy intercession, light to know the great benefit which Christ has bestowed on us." "O Holy Virgin, obtain for us by thy intercession, that our hearts may be so visited by thy Holy Son, &c." "O most pure Mother of God!"--What revolting blasphemy! God's Mother!! Mother of God!! Paganism never breathed such Atheism. GOD HAS NO MOTHER! The infinite and invisible BEING, GOD, HAS NO MOTHER!

What a most brutish mind conceived this idea! What a brutalizing prayer this is, to teach men! Christ our mediator, as *man* had mother; but as *God*, he had no mother. But I go on.---"O Mother of God, we beseech thee, obtain for us, by thy intercession, grace to lead pure and holy lives, &c." Again: "O most blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession!--Amen." See Dr. John Power's Catholic Manual; Rosary of the B. Virgin.

The following I copy from "the Roman Catholic prayer book, or devout Christian's *Vade Mecum*." It will be seen how Dr. Power, and the Philadelphia book differ in translating the same passage. Will the Bishops not take care, and look after such Pope-daring innovations!---"O most blessed Virgin, graciously vouchsafe to negotiate for, and with us, the work of our salvation, by thy powerful intercession! Amen."

Again; "Confiding in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal Word, to adopt me as thy child; and take upon thee, the care of my salvation." "O God, grant, we beseech thee, by the Virgin Mary, his mother, that we may receive the joys of eternal life, by the same Christ our Lord."

I copy the following from the Litany of our Lady of Lorretto.---The Litany means a solemn supplicatory prayer. "Holy Mother of God, pray for us!--Mother of our Creator, pray for us!--Mother of our Redeemer pray for us!--Mirror of Justice! pray for us!--Seat of wisdom, pray for us! Ark of the covenant, pray for us!--Gate of heaven, pray for us! Refuge of sinners, pray for us! &c. &c."

But this is not the worst; one thing I am prepared to show that the various Roman works which appear in English, are designed to impose on Protestants, and to conceal the real doctrines of Rome. Only look into their Latin books,---there you behold their frightful idolatry, in its full growth, and perfection. Here is a specimen: Holy Mother,---Ora patrem, jube filio,---pray to

the father for us, and command thy son, &c.” Again :---“O felix puerpera, nostra pians scelera, jure matris impera Redemptori! O happy Mother, atoning for our crimes, lay thy commands on the Redeemer, in right of thy being his Mother.” And to consummate what all heathenism never conceived, in their comparative piety, a Roman saint, namely, Bonaventura, whom the pious and faithful do worship on July 14 annually,---has gone over the Psalms of David ; has stricken out Lord, God, &c. and has inserted Holy Mother, our Lady, &c. Thus : “In thee, O Lady, do I put my trust, &c.”---“Let our Lady arise : let her enemies be scattered, &c.” “O come let us sing unto our Lady : and make a joyful noise unto the queen of our salvation !!” Psalm 110. “The Lord said unto my Lady, sit thou on my right hand, &c. &c.!!! [Sec. Bonav. psalt. of the B. Virgin ; his works, Tom. vii. Rom. edit. of 1588. And Hist. Sec. Char. August. de Comer. B. M. Virg. And Morn. Ex. p. 523

And, lest these may be deemed too antiquated, I shall show that, in all that is idolatrous and wicked, the Romish Church is *immutable*. The present Pope, Gregory XVI. in the Circular sent forth on his entering upon his office, solemnly rendered his adorations to the Holy Virgin ; and calls upon all the Clergy to implore,---“that she who has been in every calamity, our Patron and Protectress may watch over us,---and lead our minds, by her heavenly influence, to those counsels which may prove most salutary to Christ’s flock.” “That all may have a happy and successful issue, let us raise our eyes to the Most Blessed Virgin Mary ; WHO ALONE DESTROYS HERESIES ! WHO IS OUR GREATEST HOPE ! YEA THE ENTIRE GROUND OF OUR HOPE !” See Laity’s Directory, 1833.

Third :---The use of IMAGES in the churches is a novelty. Here I must be brief. The best of the fathers condemn the use of images: one Council in A. D. 300 condemn the use of pictures in churches. In 700 the Council of Constantinople solemnly condemned them: and ordered their expulsion from the churches. In 754 the seventh Greek General Council solemnly condemned image use and worship. About the ninth century this idolatry seems to have been established.

Fourth:---the doctrine of PURGATORY is a mere novelty. I shall, in due time, if requisite, produce nine of the best fathers against it, with St. Augustine at their head. It is most manifestly borrowed from the pagan fire purification of souls. And it has been a terrific screw in sacerdotal hands to extract from trembling mortals, more money, than, perhaps, all the African slave trade ever has accumulated ! These two evils, namely, SLAVERY and the Priests’ fiction of purgatory, have been permitted by the wrath of Heaven to be let in upon a guilty world ! The one dealt in human

bones, and sinews, and blood; the other, as St. John saw in vision, traded in human souls!! The lust of gold is the object of both! This golden doctrine of Popery, is only some four hundred years old. It was ultimately established in Rome by the Council of Florence, A. D. 1430.

Fifth:—Priests' CELIBACY---that capital "old bachelor's joke," which vexes padre, yes *father* Levins, so much. This is a diabolical usurpation of freemen's rights, to which none but the most heartless of the species---men, I can scarcely call them---have yielded a wicked and slavish submission. Every priest knows that it is not only uncommanded in the Bible; but it is set down as a striking characteristic mark of anti-christ. The great apostacy from Christianity, was to be known by "forbidding to marry!!" And every one knows, who has looked into history, that the Pope Gregory VII. in the year 1674, made this infamous usurpation on the rights of man; and took away marriage from the priests. So that this same celibacy of priests is only some 763 years old. Before that, every priest, like other honest men, had his own wife. Since that, they have been "holy fathers" without wives!

Sixth and Seventh:---TRANSUBSTANTIATION AND THE MASS. This grand peculiarity of Popery is a mere novelty also, in the religious world, not only, but even in the rational world. A doctrine which represents the priest's creating his Creator; and making a wafer to be really the human flesh of Christ; and which, therefore, by their own confession, makes men *cannibals*!! I am perfectly grave, gentlemen. I ask you, what it is, in the wafer, when you put it, with awful solemnity, on the tongue of the humble faithful? You reply that it is "the flesh and blood really and truly of Christ's human nature." Then does not every one see that they eat, and swallow down human flesh? If that makes them not cannibals, then words have lost their meaning, and you have lost your senses, reason, and all!!

Against this monstrous and most disgusting doctrine of the Mass, I can produce *seventeen* of your early and best fathers, namely from Ireneus to St. Augustine. It began about the middle of the fifth century; ripened by degrees unto the ninth; and along with Auricular Confession, with all the mischief, and wickedness, transubstantiation and the mass were established into a doctrine of the church by the decree of Pope Innocent III. in the fourth Council of the Lateran, in the year 1215. See Mosh. iii. p. 143. Glas. Edit. And hence, they may be said to be 618 years old!

Eighth: The taking away the wine or holy cup in the sacrament of the Holy Supper is a novelty. Pope Gelasius in the year

492, pronounced this abstraction of the cup "an impious sacrilege." See Corp. Juris Can. Pars 3, Dist. 3.

Ninth: THE ADORATION OF RELICS was introduced about the same time with the invocation of saints; and arose from the perversion of mementos, or keepsakes left by martyrs, and those dear to the church. To adore relics, or venerate them religiously is to adore dust and ashes! So says St. Augustine: "Timeo adorare terram, &c. I fear to adore earth lest He (God) condemn me." The Council of Carth., 5, Can. 14, says:—"Placuit, &c. It has pleased us to request the most renowned emperor that relics may be taken away, not only such as are kept in shrines, and images; but in what place soever, woods, or trees." Willet p. 391. So late as the year 730 the Synod, or Council, summoned by the Emperor Leo III. did, with only one dissenting voice decree that "the worship of images and relics was mere idolatry." This decree was fully enforced by Leo; and the churches were purified effectually of them. See Morn. Exer. p. 257 Lon. edit.

Tenth and last:—THE KEEPING THE BIBLE IN A DEAD LANGUAGE, AND REFUSING THE FREE AND UNLIMITED PERUSAL OF GOD'S HOLY WORD, is a mere novelty in the church. This usurpation, so characteristic of ghostly tyranny, which denies to the laity the holy Bible is condemned by the uniform tenor of Scriptures. And I can produce *thirteen* of the most eminent Greek and Latin fathers, who maintain Scriptures to be the sufficient Rule of Faith; and who insist on all men perusing and studying them. Of these the most prominent, and eloquently persuasive, are St. Augustine and Chrysostom. These shall be produced, if the priests gainsay this.

Thus, I trust, I have succeeded in establishing my position that Popery characterised by these peculiarities, is a mere novelty in the Christian world.

Where was your religion before Luther?" This hackneyed question put by Roman Catholics, has been answered thus:—1st. By a counter question,—“Where was your face this morning, before it was washed.” 2d. “It is found, where your religion never can be found; namely, in the holy Bible.” 3d. “It has been found in that unbroken line of faithful and holy men, descended from the Italic Church; and perpetrated, in the line of the Waldenses, Albigenses, and Lollards; not omitting the faithful in the Greek, the African, and old Syriac Churches.

I shall conclude this letter in the bold words of Voctius, to which all sound and intelligent Christians will subscribe: “IN THE FIRST SIX HUNDRED YEARS OF OUR ERA, THERE WAS NO CHURCH, NO ONE DOCTOR, NO ONE MARTYR, NO CONFESSOR, NO ONE FAMILY, NO ONE MEMBER OF THE CHURCH; NEITHER IN THE WEST, NOR IN ANY

OTHER PART OF THE WORLD, THAT WAS PROPERLY, AND FORMERLY A
 PAPIST. I am, gentlemen, yours truly, &c.

W. C. BROWNLEE,

A Minister of the Collegiate Middle and North Dutch Church.
New York, May 14, 1833.

Reply of Drs. Power and Levins,
TO DR. BROWNLEE.

No. 8.

A corrupt man loveth not one that reproveth him: nor will he go to the wise. Prov.—15. 12.

Rev. Sir,—In your peregrinations over the uphill and downhill of life, your philosophic mind has not, probably, been idly inattentive to the effects often produced by officious friendship. If vigilant it must have discovered that the interference of an officious friend is seldom directed by prudence; and, hence, in place of conferring benefit, inflicts real injury on the object of its zeal. It must have ascertained, that, often it were better to encounter the open and avowed hostility of an enemy than submit to the interposing protection of a good natured and *very kind* friend. "Save me from my friends" is registered among the philosophic sayings vulgarly named proverbs—of a grave and wise people.

Whether you, Rev. Preacher of the Middle Dutch Church, have ever been afflicted with the evils arising out of officious friendship, is a knowledge not very interesting to us, but it is our opinion, and will, we are sure, be seconded by the judgment of your "Christian public,"—your "Protestant Rule of Faith," may fitly address you in the words of the proverb, "*save me from my friends.*" Eight long and tedious letters have been spun by the patent machinery of "Protestant lesson and logic" from your cranial cobwebs—you have written *de omni scibile*, tilted with every weapon in the rusted armory of polemics from proofless assertion to gross abuse, from the dogmatic ipse dixit to the obscene insinuation, from the faithless quotation to the more faithless and ribald tale, from the affected lisp of the sleek Religionist to the shout and growl of the pitch and brimstone Puritan,—yet your unfortunate Rule of Faith is still unproven, still as infirm in the strength of argument as the imbecility of an infant's mind. Had you not, in an evil hour, though chivalrously, proclaimed your "CHALLENGE," your Rule might have rested in obscurity, and enjoyed the respect which obscurity, at times, secures; it might have excited no misgivings in the minds of the members of the

Middle Dutch Church and your "Christian public." Even you, mighty Erudite in the "Hebrew and Greek of the Holy Ghost," might have stricken deep root in the hotbed of literary and biblical fame, had not you set your lance in rest for polemic tournament. Had you, in place of ambitioning theological renown, pondered on the words of the inspired sage,—"*even a fool, if he will hold his peace shall be counted wise; and if he close his lips a man of understanding.*" Prov. xvii. 28, you might, possibly, have secured the reputation to which they allude. Had the limits of intellect fixed by nature been respected, you might have risen to planetary distinction among your "*virtuous ladies*;" while they, like faithful satellites, obedient to the great law of attraction, would have performed their cycles and epicycles around the orb of their adoration, and illustrated what ancient poets had sung of the music of the spheres. But sad to tell, the limits prescribed by nature were disregarded; its voice was unheeded. Ambition whispered its fascinations and distinctions--and like a brighter star, in a purer firmament, the Preacher in the Middle Dutch Church fell. Here, however, the contrast ends. The lost archangel fell, and was, in the sublime language of Milton,

"Majestic though in ruin;"

the polemical athlete of the Calvinistic cause fell, and * * * Will the members of the Middle Dutch Church fill up the hiatus in the way of epitaph on their Preacher, "*Writer*" and "*Gentleman*?"

We are aware, Rev. Gentleman, of the sorrows and afflictions of soul which now haunt you,---of your regrets for disregard of the monitions of your interior spirit when you provoked your antagonists to engage in controversial conflict. We pity---for we have pity for you---the reputation you have lost by the contest; and, to enhance your estimate of the worth of this pity, we blend it with the consolation offered by the classical Junius to Sir Wm. Draper, "if you rest on a bed of tortures, you have made it for yourself."

An inordinate selfishness for the bubble of distinction, a deranged or vitiated appetite for polemical notoriety, and the bravos of the few ignorant and fanatical bigots, who cheered your misrepresentations of the Catholic creed at the meetings of the Protestant Association, have been, as Falstaff says, "the ruin of you." Borne from conventicle to prayer meeting on the diseased fame of their report, you surrendered your saner judgment to the captivity of flattery, and despite of a *severe* experience, not only imagined yourself the Sampson Agonistes of the Calvinistic theology, but, really *familiar* with the "Hebrew and GREEK of the Holy Ghost"!!! Estimating the prowess of the

Calvinistic Sampson by his feats performed in the present controversy, his praises may be a theme worthy of the inspired howl of a camp meeting, but they cannot aspire to the monopoly of a canticle in the Middle Dutch Church:---it is feared his "*virtuous ladies*" have applied their scissors to his love locks. His familiarity with the "*Greek of the Holy Ghost*" we must doubt until he proves a discrepancy between it and the Greek of Homer and Demosthenes,---at least between it and the GREEK OF THE "GRÆCA MAJORA." This hint will not be mystery one hundred leagues from New Brunswick.

Since we are in the vein of imparting kindly monition and council to you, Rev. Preacher; allow us the liberty of indulging in it a little longer; and, though, like Brutus, you "are sick of many griefs," hear with patience and civility becoming the "Gentleman" and "Writer" of the Middle Dutch Church. Receive our best assurances that we are solicitous for your welfare as well on earth as in a future world. It is zeal, not zealotry; for your happiness, which urges us to this task,---and the task is, to point out the errors of your former letters that they may be avoided by your interior spirit while inditing those which yet are to be presented to your "Christian public." Had your last letter contained any matter relevant to the subject at issue---*your Rule of faith*---this recurrence to your past letters would not have been made,---but finding it a mere register, crude and false, of things *not bearing* on the topic under immediate discussion, it is consigned to the disregard it merits. It suits your purpose, because you cannot prove, on the principles of your Protestant Rule of Faith, the Bible to be the word of God, to wander into irrelevant matter, and divert the attention of the members of the Middle Dutch Church from the *real* point under discussion. But you have already been informed we are of the Old School ;---we *will* not follow in a false train. Your Protestant Rule of Faith shall first be canvassed. You are the CHALLENGER. Let this be borne in mind by your "Christian public." If you neglect the "speciality of rule," your example shall not influence us. A decision has already been passed on your form of procedure in the present controversy by every instructed mind, by those of your own flock, by the enlightened and unprejudiced among your own clerical brethren. We recur to your past letters to again exhibit your *illogical inferences, proofless assertions, and recklessness of truth*, to again "insert the hook in your nose."

In your first letter you stated your Rule of Faith; it is, according to your definition, "the Holy Spirit speaking to us in the written Word of God, the Holy Scriptures." Conscious of the difficulty, imbecility, and infirmity inherent in your Rule, for by it the Scripture is submitted to the judgment of every indivi-

dual, learned and ignorant, enlightened and stupid, you boldly assert there is no obscurity in the Scripture; and to deter the timid and ignorant from suspicion of the infallibility of your assertion, you proclaim it "a charge *against* the Holy Ghost to charge the Scriptures with obscurity and deficiency!"

We seriously and designedly call the attention of the members of the Middle Dutch Church to the import of the words now cited from the logical Preacher's first letter. They, and all Calvinists, are requested to observe the contradictory collision between it and the words describing his Rule. In stating his Rule he thus writes---"if there be any thing *not so plain*, at first view *as I wish*, I compare parallel passages, and *evolve the meaning* by all proper means." Is there not a direct and express admission of *obscurity* in the Scripture stated in the preceding words? He "*compares* parallel passages." Why? Because there is something "*not so plain* as he wishes," in other words, because *there is* obscurity. But farther; Why does he compare parallel passages? To "*evolve the meaning*," that is, the *meaning* could not be discovered without the comparison of parallel passages, which is a plain admission of obscurity in the Scripture! Here then is direct proof from the Preacher's own words stating his own Rule of Faith, that there is obscurity in the Scripture, and, yet, within three lines of where this is admitted, he writes, "to charge the Holy Scriptures with *obscurity* or deficiency, would be to bring a charge against the Holy Ghost." Would not this contradiction be derided were it affirmed by a child? and yet its author is Preacher Brownlee the "Writer and Gentleman" of the Middle Dutch Church---the Erudite in the "Hebrew and Greek of the Holy Ghost;" the Sampson Agonistes of the "*virtuous ladies*" who sanctioned the obscene fiction, Lorette,---the invincible Pound Text of the Protestant Association!

He compares parallel passages to evolve the meaning, and yet, in the teeth of his own prescribed and defined procedure, he affirms there is no obscurity in the Scripture! If there were no obscurity why should the passages be compared? *If there were no obscurity*, one passage would be as clear and evident in its meaning, as the other; and, hence, a comparison of parallel passages equally clear and evident would be an absurd process to evolve a meaning which was already known without the aid of comparison. Had Spurzheim lived, an examination of the Preacher's cranial out-works and facial redoubt might have been the basis of a new craniological system,---sed non voluere Parcæ.

Since, then, by the very terms of your Protestant Rule of Faith, most logical "*Writer*," the Bible is SOLELY, the foundation of the Calvinistic religion, and since this Bible, by the terms of

your Rule, is obscure, will you condescend to inform us and the "Christian public," how an ignorant Calvinist can glean the articles of his creed from the Bible? This Calvinist may be unable to read. How is he to "compare parallel passages?" He cannot prove the Bible to be the Word of God! You *have not* proved it, though you desired us to "*see Bishop Newton,*" and *asserted*, "you knew the Bible *to be* the Word of God from the external evidence of miracles *wrought* by the inspired writers, and which were *continued* down to the time of St. Austin, *who* saw some wrought!" Do inform us, most critical Preacher, who was the inspired writer living and performing miracles down to the time of St. Austin. This is the third iteration of this query! It strictly bears on your Rule of Faith,---and, like your interrogatories, is not foreign to the subject under discussion. We hope the members of the Middle Dutch Church will second our request.

Having shown from the terms stating your Rule of Faith, that there *is* obscurity in the Bible, it is unnecessary to quote those Scriptural passages, in which obscurity is expressly affirmed. At present we shall restrict ourselves to a mere reference;---for example, to the vision of the four living creatures in the first chapter of the prophet Ezekiel,---the weeks of Daniel,---the Apocalypse,---the Epistles of St. Paul---the Acts of the Apostles, 8 chap. 30, 31 verses,---the 2d Epistle of St Peter, 3d chap. 16 verse,---1 Cor. 15 chap 29 verse,---the two *parallel* passages in St. Paul's epistle to the Romans, 2d. chap. 13 verse, and 3d chap. 28 verse. Let any individual, learned or ignorant, reflect on the passages to which reference has just been made, and it is not possible the assertion of Preacher Brownlee can be admitted---the Scriptures are not obscure.

The contradictions involved in your Rule of Faith, Rev. "*Gentleman,*" have, in the series of our letters received the attentions they appeared to merit, at times serious, and, again, in the tone of a lighter mood. As they are of grave importance to those who build their creed on the basis of your Protestant Rule, as they blend with consequences having an eternal duration, it cannot be out of place to again allude to them, since, as has already been observed, your last letter is guiltless of containing any matter bearing on the subject in dispute---our Rule of Faith.

The Bible being your Rule of Faith, you, by your principles, derive all your articles of creed from the Bible, that is, if consistent, if logical, you will admit nothing into your creed but what is deduced legitimately and expressly from the Bible. Is this stated fairly? If not, we shall be pleased to have the error noted. You write in your first letter, and immediately after stating your Rule, "THE BIBLE CONTAINS THE WHOLE RELIGION OF THE PROTES-

TANT." Now, *it is* an article of your creed, or in other terms, of your religion, to believe the Bible to be the Word of God, yet, this article of your creed you *cannot* deduce from the Bible, for it cannot prove its own authenticity, inspiration, or canonicity. Your failure in proof is notorious to all who have read your letters. The intrinsic evidence contained in the Bible itself is not sufficient; and this you have admitted by recurring to the testimony of certain churches, or, in other words, to *tradition*. You admit, then, as an article of your creed, that, which *is not* derived from your Rule of Faith, therefore, your Protestant Rule is *defective*; it does not determine ALL the articles of religion necessary to salvation, and consequently, is not a safe guide to a future world; it is folly, it is rashness, it is madness, to trust to it. If this conclusion be false, prove its defects. Again, if CONSISTENT and LOGICAL in the strict adoption of your Protestant Rule of Faith, you really, truly exclude the divine character of the Scripture, since this divine character cannot be established from its intrinsic evidence; therefore, if you strictly adhere to your Rule of Faith, *you* Rev. Preacher, and ALL who adopt this rule, are DEISTS and INFIDELS. This inference is fairly legitimate, fairly deduced from your principles. We recommend it to the members of the Middle Dutch Church, and your "Christian public." If you can, exhibit its defects, but not as *you*, hitherto, have done, by assertion, and appeal to the prejudice and passions of Calvinistic bigotry. Let there be some form of argument not degrading to a tutored mind, something worthy of a preacher in the Middle Dutch Church, something widely differing from the "Protestant lesson and logic" of your eight crude and abortive letters. While concocting your next epistle, we would counsel you to discard the whisperings of your interior spirit, it may not be a spirit of light, and when there, is no light, there can be no logic, no consistency, no argument. Seek the critical advice of some of your more instructed brethren. Their experience and sager judgment may profit you; they may lessen the number of your contradictions, and aid you in discriminating between *assertion* and *argument*. This will not diminish the profound polemical reputation you have so meritoriously earned. We also would recommend a *slight* bias to truth, it cannot injure; and gently would we hint a more familiar intimacy with modest suspicion of your mental excellencies. In short, since you have now been schooled, study wisdom and abandon folly. The inspired sage says, "It is better to meet a bear robbed of her whelps, than a *fool* trusting in his own *folly*." Prov. xvii. 12. But there are, yet, other contradictions connected with your Rule of Faith that demands our attention.

In your abortive efforts to prove the Bible to be the word of God, you are forced to seek the aid of *tradition*! Were you

guilty of no inconsistency in seeking this aid? You are referred to your first letter, where you and the members of the Middle Dutch Church may read the following, not very gentlemanly passage. "It is an illustrative specimen of your dogmatic intemperance. "As for TRADITIONS and oral laws," writes the "GENTLEMAN," "we will TREAT them with the SAME RESPECT as we do the *Koran* of Mahommed, until the EVIDENCE of THEIR DIVINITY be pronounced and established by prophecy, tongues, and miracles; and the fact be confirmed that God gave them to the Church of Christ for a Rule." Tradition is used by the Preacher in the Middle Dutch Church to establish the Divine character of the Bible, and, yet, he stigmatizes tradition in terms of insolent contempt! He "treats tradition with the *same respect* as the *Koran* of Mahommed," and, yet, this insulted and despised tradition is used in a cause the most interesting to a Christian! He salutes his opponents with the most opprobrious terms when they allude to *his* interior spirit and his intimacy with the "Hebrew and Greek of the Holy Ghost," and, yet, he props his Rule of Faith, the Bible, by an evidence which he *mocks* and *condemns*! Has Deism, in its most envenomed hatred to the Bible, done any thing more base, dishonorable, and revolting? Truly did the poet sing,

"Fools rush in where angels fear to tread."

We ask Preacher Brownlee and the members of the Middle Dutch Church, we ask his "*virtuous* ladies," does it indicate sanity of mind to adopt an evidence denounced as worthless, by him who uses this evidence, an evidence degraded to the level of the *Koran*? Can contradiction and truth, inconsistency and the form of sound words, abide together? If they do, then Dr. Brownlee is a gifted and distinguished "*Gentleman*," a rich tabernacle for the domicile of the interior spirit. Tradition is worthless, as infamous as the *Koran* of Mahommed, and yet is sufficiently orthodox to prove the Bible to be the word of God! This is what Shakspeare's Sir Nathaniel would name—"very reverend sport truly, and done on the testimony of a good conscience!"

In our last letter, Rev. Preacher, your inconsistency relatively to the authority of the Fathers was noted. You demanded "an editio purgata, a genuine copy," else you would not admit them "as the *expositors* of truth." The genuine copy has not been discovered, yet you seek refuge, under their authority,—you admit them as expositors of truth! Does not this recurrence to the authority of the Fathers involve you in a contradiction? You affirm in your last letter that it does not, but affirmation is not proof. Mark *our* form of sound words. You require a genuine copy of the Father's works, ere you admit them "as expositors of truth;" a genuine copy is not had, and yet you admit them as ex-

positors of truth, for you cite passages from their works as they exist. They *are*, therefore, expositors of truth, and they *are not* expositors of truth. Is not this a contradiction? But you say in the true spirit of your "Protestant lesson and logic," which, when interpreted without the aid of your interior spirit, means false and reckless assertion,—you say, "Providence so ordered it, that these *knaveish* monks who corrupted many parts of them (the works of the Fathers) did not succeed in corrupting *ALL* of them; or *ALL PART* of each of them"! !

Here, gentle and logical writer of the Middle Dutch Church, a crabbed question must be asked. Do not recoil from it. By what critical canon do you segregate the corrupted from the genuine passages in the works of the Fathers, and how do you lop off the "*ALL PART* of each of them," as you elegantly phrase it, which is sound, from the all part of each of them which is unsound? Solve this query, and you will be ranked as high in intellect as Hamlet, who "knew a hawk from a hand-saw when the wind was southerly."

In the course of your illogical and vituperative letters, you have frequently awakened the prejudices and darkest passions of your Calvinistic brethren, by a false and slanderous charge against your polemic antagonists; at least, if their prejudices and passions have not been aroused to enmity, you are not innocent. Far as mean and dishonorable insinuation, far as base and false accusation could operate, you have not been an indolent promulgator, an inactive exciter. Over the good and discriminating sense of the enlightened portion of your flock, your false charges have not prevailed; they rest on the same level with our *proofs* of the Bible being the word of God. You call us Deists and Infidels! We pity the degradation and malignancy of the will from which these terms emanate; we sorrow for the Minister of the Calvinistic religion who could utter them. In your last letter, and alluding to our letter No 7, you thus write,—“you have renewed your crusade against the Holy Bible.” This ridiculous, but malicious charge we repel. Our crusade is not directed against the *Bible*, it is directed against *your Protestant Rule of Faith*. Your Protestant Rule is as remote from being the *cause* of the Bible, as the interior impulse directing you in the manufacture of your ribald epistles is remote from the impulse of the Holy Ghost. Let it be observed by your “Christian public,” against your Rule of Faith, not against the Sacred Bible, we write; it would be blasphemy to confound them.

“Non bene convenint, rec in una sede morantur.”

Our sincere respect is evinced for the Bible, since, by our creed, we will not submit it to the indiscriminate judgment of every igno-

rant and fanatical mind. We would rescue it from the torture of every interested and *designing* Pharisee. Its abuses will, at a future period of our polemic strife, be a fruitful theme to prove the seraphic influences, social advantages, and political blessings, produced by *your* religion. They will illustrate the wisdom of the Catholic Church; they will illustrate the motives which governed the Apostles of your "*ever* glorious Reformation; they will show how the sacred volume was profaned and applied by them to the basest purposes, and, how, in the words of our countryman Moore,

"They wrested from its page sublime,
Their creed of lust, and hate, and crime."

You, in truth, are he who insults and degrades the Sacred Writings by your effort to found the divinity of their character, on an evidence---tradition---which you brand with the same infamy as the Koran of Mahommed. But, to GULL the ignorant among your flock, you affect to designate us Deists, because we use *your* expression "the Hebrew and Greek of the Holy Ghost!" Why should it be Deism or blasphemy to use this expression? Is it because the Scriptures were written in Hebrew and Greek? Were Hebrew and Greek applied to no other purposes but the writing of the Bible? Where is this said in the Scriptures? Had those languages been employed in no other use but the literary composition of the Bible, there might be some shadow of a plea for your malicious charge of Deism: but since Hebrew was the common and the only language of the children of Abraham, it must have been adopted in the expression of every idea, gross or refined. It was spoken by the Israelites when they murmured against God in the desert, equally as by Moses when he commanded the waters of the Red Sea to overwhelm the Egyptian host. It was spoken by them when they adored the Golden Calf; it was their language while adoring the Almighty when he gave the Decalogue to Moses in the midst of thunder and lightning on the summit of Mount Sinai. Is Greek the language of the Holy Ghost? Was it not the language of Homer and Pindar, of Anacreon, Sappho, and Aristophanes? If your English version of the Scriptures be *correct*, if *faithful*, we may, with the same right that you monopolize Hebrew and Greek, designate English the language of the Holy Ghost. Would not this, Rev. Doctor, be a farcical assumption of right, a ludicrous plea for orthodox monopoly? It is hoped the members of the Middle Dutch Church will make the proper application of these remarks.

We solicit them also, to interrogate their Preacher, Gentleman and Writer, why he never solved the difficulty bearing on his Protestant Rule of Faith, relatively to Luther's rejection of the epistle of St. James. Preacher Brownlee and the Calvinists ad-

mit the epistle of St. James,—Luther rejects it. Is Luther right? Is the Preacher in error? Is the Preacher right? Is Luther in error? Does your Protestant Rule decide this question, Dr. Brownlee? If it do, favor us with the decision. We have long looked for it. We recommend the difficulty to the Doctor's flock at their next class meeting. They, possibly, may *elicit* a solution;—it is hoped it will not be *assertion*.

Along with the solution of the preceding difficulty, we, and your "Christian public," would willingly receive answers and solutions to the many difficulties and questions proposed by us during the present controversy. We have waited in patience; and, in truth, it may be affirmed, that one of our arguments against your Rule of Faith has not yet been answered. We have proved that the Scriptures cannot establish their own authenticity, integrity, and inspiration; and our conclusion is, that, since you admit these characters as articles of faith, and admit them without any Scriptural authority, the Scriptures are not your *only* Rule of Faith. Again we say, since all Christians are obliged to believe the canonicity and inspiration of the Holy Scriptures, and since the canonicity and inspiration of the Scriptures cannot be proved from the Scriptures, the divine author of the Christian religion never gave the Holy Scriptures as man's only Rule of Faith. We farther assert, that, as your "only Rule of Faith, is the written Word of God, contained in the Old Testament and the New," and, as the books of the OLD TESTAMENT or of the NEW cannot prove their own authenticity and inspiration,—you cannot, consistently, believe they are authentic and inspired. If the Scriptures, and this has already been remarked,—if the Scriptures be your only Rule of Faith then, you as a consistent Christian, can believe no article of faith, that cannot be proved from Scripture. But the authenticity and inspiration of the Bible cannot be proved from Scripture *alone*, therefore the authenticity and inspiration of the Bible, cannot be articles of your faith!!! The "Christian public" will now see what "Protestant lesson and logic" have done for you, and will condemn the temerity that thus exposes the creed of the Christian to the sneer of the Deist, who, on your principle or Rule of Faith, can hold it forth as a mere chimera resting on no rational motive of credibility! What! the creed of the Christian, according to Preacher Brownlee, is to be derived from the Scriptures alone, and those Scriptures not able to prove their own inspiration, which is an article of faith every Christian must hold, in order to believe the religion divine, which he derives from the Scriptures. If this be not absurdity or fatuity in its last stage, we know not the import of ideas.

"It startles the philosopher," says Dr. Israeli, in the retirement of his study, when he discovers how writers who, we, may pre-

sume are searchers after truth, should, in fact, turn out to be searchers after the grossest fictions. It proves that the personal is too apt to predominate over the literary character." Without making any invidious application of this very just observation, we must say, that either Dr. Brownlee has not been serious when he proclaimed his extravagant defence of his Rule of Faith, or, that his credulity is most extraordinary where his prejudices are concerned. "My exposure of your vulgate Bible has taken effect, and you cannot conceal how much you writhe under it." Really, Rev. Sir, your attack on the Vulgate, instead of "stinging the priest's conscience," tended to confirm them in the mean opinion they were compelled to form of the abilities of him who could confidently tell the Christian public that the Bible is his only Rule of Faith; that he believes the Bible to be an inspired book, and yet cannot prove this article of his faith, by his Rule of Faith.

The priests care but little for your approbation, or censure of the Latin Vulgate. Your vituperation is of no consequence when such profound scholars as Grotius, Walton, and Mills pronounce judgment; and you know they have spoken of the Vulgate in terms of exalted praise. Though we were to admit your rash assertion, that the Vulgate is the worst of all possible translations, will it thence follow, that the Bible *alone* is the only Rule of Faith and judge of controversy established by Christ? We call for "an honest answer" to this question. It will enable the Christian public to judge of your "Protestant lesson and logic."

Dr. Brownlee tells the virtuous ladies of the Middle Dutch Church, that he does not keep their consciences in his pocket, because he gives them the Word of God, as it is written in the books of the Old Testament and of the New, for their sole and full Rule of Faith. Now, we ask the *pious* ladies of the Middle Dutch Church, if their writer does not tell them, and if all Christians do not acknowledge, that all copies and translations of Scripture are *only so far God's true word as they agree with the true original copy written by the sacred penman?* But most pious and *virtuous* ladies, your writer tells you, that the original languages of the Scriptures were, "the Hebrew and Greek of the Holy Ghost." You then must know Hebrew and Greek in order to judge of your English translations. You must be deeply versed in those languages, in order to know that the version you use is truly rendered from the original. Is this the fact? Have you studied Hebrew and Greek? We have our serious doubts on this subject, and, in expressing these doubts, we disclaim every thing like insult or disrespect: all we mean to prove is, Preacher Brownlee has your consciences in his pocket; and we respectfully suggest, would it not be more prudent to entrust your consciences to the keeping of Christ's holy spouse, the "pillar and the ground of truth," than to confide them

to any man's pocket? Preacher Brownlee tells you to believe the Word of God alone, your English Bible, and this English Bible cannot tell you it is a correct translation from the "Hebrew and Greek of the Holy Ghost." Of this you yourselves cannot possibly form an opinion, for you are utterly ignorant of Hebrew and of Greek. How then do you know that it is the Word of God? We will suggest an answer. You know your English Bible is the Word of God, on the authority of Preacher Brownlee, or some such person, as ignorant of the Hebrew and Greek as you are yourselves; and thus they put your consciences in their pockets and deride your credulity!!! Will Dr. Brownlee prove to us by his rule of Faith, that the copy from which the English Bible has been translated accorded with the original? The Doctor, it is presumed, believes this. We call on him to prove this point of his belief by his Rule of Faith. We beseech him not to omit an answer to this—"it deeply affects his cause." Is Doctor Brownlee certain, that the translators of his English Bible did not take liberties with the text in order to favor their own peculiar opinions? Is the learned Doctor *infallibly* certain that the persons who undertook the translation of his "blessed Scriptures" the *English Bible*, were fully equal to do so arduous and important an undertaking? His Rule of Faith must give him satisfactory information on these points, or it cannot be relied on. Now, where, or in what chapter or verse, does the English Bible tell preacher Brownlee's hearers, that its translators took no liberties with the copies from which they translated? In what chapter or verse does it inform them, that the persons who undertook that translation, were capable of executing their task with fidelity, honesty, and accuracy? They find no such chapter or verse in the Bible, nor, are they capable of making the necessary investigation so as to be certain of the true rendering of their Bible; therefore, their Rule of Faith must be, as regards them, utterly uncertain, for they rely on the authority of a translator or translators, of whose orthodoxy, fidelity, and capability, they are not able to judge. Hence, it is impossible for Doctor Brownlee's *virtuous ladies and Christian public*" to have a *rational*, much less, a *divine* faith.

That the well meaning Protestants may be warned not to place too great a reliance on the various translations of holy writ by the Reformers, we will briefly show them, that those Apostles of truth, have laid sacrilegious hands on the Holy Scriptures, and have converted the bread of life into the poison of death. We shall begin with Luther's translation. Of this translation Zuinglius writes as follows: Lib. de Sacra, "Luther," says he, "was a foul corrupter, and horrible falsifier of God's word. One who followed the Marcionists and Arians that rased out such places

of Holy Writ as were against him. Thou dost corrupt the Word of God, O Luther, thou art seen to be a manifest and common corrupter of the Holy Scriptures; how much are we ashamed of thee, who have hitherto esteemed thee." After Luther comes Zuinglius himself: he and his disciples translated the Bible, which was printed at Zurich. A copy was sent to Luther, which he rejected with disdain, and called those Zuinglian translations, "Fools, Asses, anti-Christ, Deceivers, and of an Ass-like understanding." See Protestant Apol. Tract. 1. s. 10.

Eccolampodius gave a translation, which was printed at Basil. Of this Beza says, "that the Basilian translation is in many places wicked, and altogether *differing* from the *mind* of the Holy Ghost. Beza also says, that the translation by Castalio is "SACRILEGIOUS, WICKED AND PAGAN." Castalio in his turn, censured Beza's own translation. He wrote a book against it, and says, "to note all Beza's errors in translating would require a large volume."

We shall now glance at your English Bible. The first English translation was given by Tindal in the reign of Henry the Eighth. In this translation, and in the New Testament alone, Bishop Tunstal discovered no less than "*two thousand corruptions.*" Two thousand corruptions in the New Testament alone! A pretty Rule of Faith! In the reign of Queen Elizabeth many ministers wrote to her as follows:—"Our translation of the Psalms, as formed in our book of common prayer, differs from the Hebrew in *two hundred* places at least." And Carlisle in his book of Christ's decent into Hell, says, "that the translators of the English Bible have depraved the sense and deceived the ignorant. In many places they wrest the Scriptures from the right sense, and show themselves to love darkness more than light, falsehood more than truth." In the reign of King James, it was resolved, at the Conference of Hampton Court, that a new translation should be given, on account of the manifold and daring corruptions of the preceding ones. Now, the preceding translations *were* the Protestant Rule of Faith, and this Rule of Faith, was discovered at the Hampton Court Conference, and even before it, not to be the *Word of God*. Now, if the Reformers on the Continent of Europe and in Great Britain, could have thus remorselessly polluted the pure fountain of eternal truth, and caused the people to drink of this poisoned source, how is it possible for thinking Protestants to repose with security on the translations given them by their ministers? The first translations were made with a view to justify by Holy Writ, the separation from the Mother Church, by disproving her doctrines. The same rancorous hostility to her still exists. We cannot, therefore, hope to find the pure Scripture, or the Word of God, in those places, which have a bearing on, or a reference to, the new fangled doctrines. To be candid, we would as soon, and with as

much confidence receive a translation from the hands of Julian, the apostate, as receive one from any of the Protestant Societies, especially as regards the *controverted* passages. The fact is before us, and to *this* fact we call the attention of all Protestants. The first Protestant translators have impiously corrupted the sacred records, and, though many of their corruptions, have been corrected, many, as yet, remain uncorrected in obedience to the malignant feeling that first introduced them. Now, Rev. Sir, if the Bible be the *ONLY* Rule of Faith, let it tell us, which of the translators of the Word of God is the true one. In order to decide this question, you and your old and "*virtuous* ladies," will have to take satchels and trudge to school, in order to learn the "Hebrew and Greek of the Holy Ghost." Thus, and only thus, can you and they, "by the grace of God," ascertain and detect the crime of those impostors, who have given you, in the shape of an English translation, what is *not* the Bible. The ladies of the Middle Dutch Church may be told that their English Bible is the true Word of God. But this they cannot believe unless the Bible tells them so, for the Bible is their *ONLY* Rule of Faith. To your high toned demand, "tell us if there be one English version of the Bible authorized by either the Pope or the Church," we return the very brief answer---TRANSEAT. If you *know* the meaning of this term, you know what use to make of it.

You, Rev. Sir, have profited by the advice of the "venerable member of the bar," to the young lawyer. "Whenever your opponent advances an argument, which you cannot answer---take special care not to touch it." We have advanced the most positive and convincing arguments to prove to you, that the Saviour of the world did not establish the Holy Scriptures as our *ONLY* Rule of Faith, and these arguments you have not touched, you have not even as much as "*squinted*" at them. You fear to grapple with them. You have groped your way through eight long and ill digested letters, which, instead of proving your point in any one sense, only convince the public, that you are prepared to hazard the grossest absurdity, when it leans towards your prejudice. Permit us to call to your recollection, that you have *undertaken to prove*, that the Holy Scriptures *ALONE* are the *ONLY* Rule of Faith, and *ONLY* JUDGE OF CONTROVERSY established by Christ. You have, to use your own term, "*squinted*" at the first; you have made an effort to prove that Christ established the Scriptures as the Christian's only Rule of Faith, but not a word have you said, to prove that the Scriptures have been given to us as *OUR ONLY* JUDGE OF CONTROVERSY. Why have you abandoned this part of your ground? Have your "Protestant lesson and logic" made no distinction between the *rule* and the *judge* who decides according to the rule? We strongly suspect that the advice of the

"venerable member of the bar" has suggested to you the following wise rule, "When you advance a proposition which you cannot prove, take special care not to attempt the proof where you can avoid it." "Now, Rev. Sir, we have many arguments to prove that the Scriptures were not established by Christ as the Judge of all Controversies in religion between Christians. Our first argument is taken from the nature of the judicial office. The Judge between two individuals at variance, is bound to express himself in such a manner as that both parties shall see what his sentence is. One party must see that it is *for* him, the other must see that it is *against* him. But the Scriptures do not decide in this way. Therefore, the Scriptures are not the Judge of Controversies. The major proposition is evident. The minor we prove. Have not many points of belief been controverted for many years between the Lutherans and the Calvinists? Have not both parties appealed to the Holy Scriptures, and have the Holy Scriptures pronounced sentence in the manner common sense tells us they ought? Have they, for instance, in the controversy concerning the real presence of Christ in the Eucharist, decided in such a way, as to tell the Lutherans that Christ is really *present* in the Eucharist, or to tell the Calvinists that he is really *absent*? They have not, Rev. Sir. If they had, it is to be presumed the controversy would not still exist. That our readers may see the full force of this argument, we beg of them to notice two things.

First, the Lutherans and Calvinists openly confess that they acknowledge *no other* Judge of controversies than the sacred Scriptures, which they say are plain and manifest, and evident, and fully sufficient of themselves to decide all controversies in matters of faith and religion.

Secondly. Though they have *this* judge, and though they have appealed to this judge, **THEIR CONTROVERSIES HAVE NOT ENDED.**

Now, we say, that one of two things must be admitted, either the Scriptures have **no** **hitherto** pronounced sentence, **clearly, evidently, and sufficiently**, or, if they have, that either the Lutherans or the Calvinists are very stubborn or obstinate, for not having obeyed the sentence of the Holy Ghost. Dr. Brownlee may take his choice. * * * * This, Rev. Sir, is our first argument against your Judge of Controversy, we have five or six more which shall be given in regular order. Our second argument will be deduced from the Scriptures themselves. This we shall not enter upon at present, as it would require more space, than we wish to claim, or have a right to, in the Truth Teller. Your letter No. 8 is, to express it gravely, a rare production. It verifies the saying of the old philosopher, that an ass can propose more questions in a minute than a wise man could solve in a year. You have glanced at many subjects entirely foreign to the point

at issue. You cannot expect us to follow you. We told you that we are of the Old School, and that our "lesson and logic" will not allow us to stray from the matter in dispute. Now, Sir, the subject at present under consideration is too important to be only "squinted" at. If we prove, that your Rule of Faith and Judge of Controversy have never been established by the divide author of the Christian Religion, then it will follow that you have been practicing a most awful delusion; that you have been leading the people astray from the path of truth, and that you are in open rebellion against the order established by heaven.

We have been too often under the very painful necessity of exposing your gross ignorance both of theology and of Ecclesiastical history; as for your logic, all who read your productions say it is puerile in the extreme. Your ignorance as a divine and historian, will be seen in the following, we may say Gothic passage. "In face of the Holy Bible, in which the Holy Ghost commands us not to pray to, or worship creatures, in the face of the testimony of councils by the sainted fathers, you thus pray, O Holy Mary! obtain for us by thy intercession, light to know the great benefits which Christ has bestowed on us. "O most pure mother of God." Paganism never breathed such Atheism. "God has no mother," says the Preacher. "What a brutalising prayer this is to teach men!" We give this passage in order to let your pious ladies and Middle Dutch Church congregation see, that their preacher and pastor is a Nestorian heretic. The hereiarch Nestorius denied that the Blessed Virgin was the mother of God. He maintained that there were two persons in Christ, that of God, and that of man—he denied the Incarnation, or that God was made man, and said, the Blessed Virgin ought not to be styled the MOTHER OF GOD, BUT ONLY OF THE MAN, who was Christ. For these errors, Nestorius WAS CONDEMNED by the third General Council held at Ephesus in the year 431, and at which two hundred Bishops assisted. The Catholic doctrine is, that in Jesus Christ there are TWO NATURES, the divine and human; but only ONE PERSON. That Christ's human nature does not subsist by itself but by the person of the word to which it is substantially united. If this were not true, it would not be true to say, the WORD WAS MADE FLESH, died, and Redeemed us with his blood. Truly Preacher Brownlee's Rule must be extremely fallacious when it thus brings him into the company of Nestorius, and under the anathema of the primitive church! The Rev. Preacher will pardon us for the lesson we are about to give him on this point. It is the same which all our children are taught, in order to guard them against the awful blasphemy of the Eastern arch heretic.

Q. Why do you pray with such devotion to the Virgin Mary?

A. Because she is the Mother of Jesus our Redeemer.

Q. Why do you give her such extraordinary honor?

A. Because she is the Mother of God.

Q. For what other reason do you honor her.

A. She was honored by God, by men, and by angels.

Q. How was she honored by God?

A. When he made choice of her, to be Mother of his son.

Q. How was she honored by Angels?

A. When Gabriel the Archangel saluted her with "HAIL MARY full of Grace." Luke, 1. 28.

Q. How was she honored by men?

A. She was honored by St. Elizabeth saying, "Blessed art thou among women, and blessed is the fruit of thy womb. (Luke 1, 42.) and, until "the dregs of our times," she has been honored by "all generations."

Q. Why does the Church call her the Mother of God?

A. Because she is the Mother of Christ, true God, and true man, and truly born of her. Yet when we call her Mother of God, we do not say that she is the Mother of the Divinity, but of the WORD MADE FLESH GOD AND MAN IN THE SAME PERSON. This is what Preacher Brownlee calls, "revolting blasphemy!" Pity this APT and inspired pupil of the Holy Ghost, did not live in the year 431. The Fathers of the Council of Ephesus, under HIS guidance, would never have defined that the Virgin Mary is the Mother of God, and St. Cyril of Alexandria would not have written his Anathematism.

We suspect that the Rev. Preacher, is a member of the board of missions. If so, his Nestorianism will be of service to those who are sent to Persia. It is a fact, that since the conquest of the Persian Monarchy by the Mahometans in the 7th century, the Nestorians were better treated than the Catholics, for the Nestorians spoke of Jesus Christ in the same way that the Alcoran does of Mahomet. Assemani Biblioth Orient. T. 34. * * * *
 "When we are told that the Lutherans have resuscitated damned heresies out of hell" See Smidelin Epist. Col. Montisbel Anno. 1358;—and when Stancarus in lib. de Trinit. Crac. 1562, says, that "the Calvinists allow for their Catholic faith, the heresies of the Arians, Entrictarians, Appollonarists Timotheans, Acephalists, Theodosians, and Macarines;" and when the Doctor's "honest John Wesley" writes in the minutes of Conversations between the Rev. Messrs. John and Charles Wesley, &c. June 25th, 1771, that, "when SATAN could no otherwise hinder this, (the raising up of a holy people,) HE THREW CALVINISM IN THEIR WAY;" and when we ourselves see Preacher Brownlee renewing the blasphemies of Nestorius, under the guidance of the Holy Ghost, we shudder, and turn with affectionate reverence, to that Holy Mother, who has never sported with divine truth, and who stands like an Appenine, firm, and sublime in the light of Heaven.

We are, Yours, &c

JOHN POWER.

May 28th, 1833.

THOMAS C. LEVINS.

Dr. Brownlee's Letter, No. 9.**TO DRS. POWER, VARELA, & LEVINS.**

"There is nothing but roguery in villainous men."—*Shakspeare.*

GENTLEMEN:—Your last letter clearly reveals what the religious public had long suspected,---and what you have been all along, anxious to conceal: namely, the deep conviction on the part of the Romish Priests, that the peculiar dogmas and ceremonies of their Church, cannot sustain the bold inspection of the American community. And hence every thing is to be hazarded,---every thing, even truth itself sacrificed, to prevent your antagonist from going forward into "the Chambers of imagery" of Holy Mother! I did conjecture, gentlemen, that you would not dare to follow me in the investigation of your christiano-pagan system of Popery. But, now, in your last letter, you have settled the question. You will not follow me; you will not leave the Rule; it is more easy to retail the scandal of infidels and Priests against God's holy word, than to enter into the arena and defend the new edition of Roman paganism! You have not the moral courage to stand by and assist at the stripping of the apocalyptic "*Mother of Harlots.*" You dare not stand forward and defend her nameless abominations, before the enlightened American public! For me,---I mean to go forward: five hundred thousand American Christians have condescended to cheer me on. And "so may God do to me and more also," if, by the grace of God, I do not tear that veil off from her haggard face; and show her abominations to the whole house of God in this land!

In your last letter, you have played off with increasing malignity, and more fullness of purpose, than usual, your infidel opposition to the holy Word of God. You repeat, as if new, that which you know to be refuted logically, again and again. You repeat, for the twelfth time, your malignant opposition to the Word of the Most High, which is the Protestant's *only* Rule of Faith. You repeat that the Bible is not the Rule, and the Spirit of God is not the Judge, because the Bible and the Spirit cannot prove themselves! And this you assert in the face of the full and manifest evidence to the contrary which we set before you; from *external evidence*, which establishes the authenticity and genuineness of the Bible; and from *internal evidence*, namely, their divine sublimity, divine purity, divine harmony, and divine power and efficacy in convincing and converting sinners:---all which proves its *divine origin*. Those who disbelieve this Holy word of God are worse than the devils. For, saith St. James, "*the devils also believe and tremble.*" James ii. 19. It is a fearful distinction to be worse than the worst of spiritual beings!!

There is nothing in all your renewed crusade against God's Word which requires me to pause to refute. Your *last idea* has long ago been exhausted! The virulence and vituperation only, are put forth with *new* force. As if determined that nothing shall, on your part, be wanting to consummate the evidence set before the public, in proof of your unblushing DEISM, you are zealously filling it up, even to overflowing! And you seem now even to glory in wearing the name stamp and branded on your forehead, as the representatives of Popery,—“THIS IS THE FATHER AND PRINCE OF DEISM!” It is true, you affect, *sincerely* to believe in the Scriptures, even while you assail them fiercely. I do not doubt it: this is intended merely for effect. Can you, or any one be so ignorant as not to know that even David Hume always spoke respectfully of—to use his own words—“*Our Holy Religion*,” even while uttering his bitter hostility to it? And even Lord Herbert, the father of “the English Deists,” and also Lord Bolingbroke always professed as *sincerely* as you, to reverence the Scriptures! Herbert even received a revelation from heaven to publish his book against divine Revelation! Great enemies of God's cause have always been greatly inconsistent!

If you, gentlemen, choose to continue your Deistical career, I shall beg leave, through you, to say to the public, that they will find all that the Roman Priests say, already printed in *Mumford* and *Milner*: and on the other side, they can find a full refutation of every one of their Hume and Voltaire objections in Horne's Introduction to the New Testament. He has refuted every single objection that Deism has hitherto conceived; and the intellect of our Priests, which hates to leave the beaten path of old “*Mumford* and *Milner*,” is not keen enough to devise any thing new against the Holy Scriptures!

Your defence of atrocious blasphemy, of calling “Mary the Mother of God,” is *unique*. Mother of the infinite God! dust and ashes, Mother of the eternal and almighty God! a *finite* woman Mother of the *infinite* Deity! According to this, then, when *God* was born 1800 years ago, then there was no God before that! This is a phrase which—I speak it gravely—none but the Devil, the great enemy of God, could ever have invented!

Besides, do you not see that you confound the *two natures* in the *one person* of Christ? If God was born of Mary, then is the Deity a human nature; and the human nature of Christ is nothing else than the *essence* of the Deity! You know what monstrous heresy this was! But this shall come in my way, when I reach the IDOLATRY of the Romish Church.

I now go on. - In my last Letter, I showed that CATHOLICITY IS YOUNGER THAN CHRISTIANITY; AND THAT POPERY IS A NOVELTY IN THE CHRISTIAN WORLD. The evidence I adduced, rests on historical

documents, which furnish us the dates of your peculiar doctrines and rites, beyond Roman gain-saying. We have, by these historical documents, and quotations from the Fathers, fixed the birth-day of the existence of *ten* of the Roman Catholic peculiarities. And we call on the Priests, in the face of the American community, to point out one single error in these dates; and refute, if they can, the quotations of the fathers, which we have given. Let them follow us, if they have courage to defend their sinking cause; and no longer make themselves ridiculous in lingering on the Rule,—after we have exhausted the defence of the true and only Rule:—and reduce to ruins their Roman rule, by *ten* arguments which they have not, to this hour ventured to touch.

I now go on to show some few of the fatal results of the Roman Catholics' apostatizing from the only Rule of Faith; and the only Judge of Controversy. And the point which I have selected for discussion in this Letter, is this:—The peculiar doctrines, rites, and monkish institutions of Romanism, WERE ORIGINATED IN SHEER FANATICISM, AND SUSTAINED BY IMPOSTURE. My selections of specimens and evidence, shall be rather miscellaneous in this Letter.

1st. Notwithstanding the command of the Deity to take good heed and make no manner of similitude, "for he saw," says the Almighty, "no similitude in the day that the Lord spake unto you in Horeb," the Roman Church declares in her Catechism, p. 360, that "to represent the persons of the Holy Trinity, by certain forms, under which, as we read in the Old and New Testaments, they designed to appear, is not to be deemed contrary to religion, or the law of God." Hence, in the engravings found in some editions of the Breviary, and in pictures on the stained glass in Cathedrals, God the father is figured out as an old venerable *man*; on his right stands Christ, as a *pretty young man*; above is the Holy Ghost in the *shape of a dove*! Near by, stands "the Mother of God!"

2. In the distribution of work and offices assigned to the vast host of saints, much fanaticism is displayed. They have at least two St. Anthonies. He of Padua delivers his votaries from water:—He who is surnamed the Abbot, delivers from fire! St. Nicholas is invoked by young persons who wished to be married. St. Rumon protects good ladies who are "in that condition in which all wish to be who love their lords." And the saint Lazaro assists them in labour! St. Domingo cures fevers: St. Apollonia takes care of the teeth; and she must be invoked with prayer and incense, by those who have tooth-ache! Then St. Lucia heals all diseases of the eyes; St. Petronilla cures the ague; St. Liberius the stone: and St. Blass all the diseases of the throat! St. Barbara is invoked as the refuge in war, and in thunder storms: and St. Roque shields the humble faithful against the plague. Each

kingdom of Europe has its own Saint; other Saints are more menial:--One Saint presides over hogs; another over geese! See Cramp. p. 332; and Townsend's Trav. in Spain, p. 215 vol. iii.

3d. In the canonizing of Saints, and thence adding to the objects of divine worship, and veneration, we perceive a fruitful display of fanaticism. This, like the usual peculiarities of Catholic Rome, is borrowed from Pagan Rome. The Pagan Priests to sustain their credit, now and then proclaimed that certain great characters, *great* in war, vice, and sensuality, had been honored in heaven and placed among the gods; and the pagan canonization took place accordingly. Even the modest and virtuous Virgil deified Augustus; and gravely asked him, while yet alive, in what part of heaven, he chose after death, to shine! The case of King Romulus is an apt illustration of modern Roman canonization. There must be a miracle, or a vision at least. Well, Proculus appeared before the Roman Senate, and declared that Romulus had revealed himself to him, in a vision, and told him that he was received up among the gods! See Plutarch, Vit. Rom. Halicar, Lib. 2. p. 124.

In modern Rome, miracles are required in evidence of Saintship; and there is actually *an office in Rome*, where the congregation of Rites sit; and receive the accounts of new miracles, judge, and decide daily. Even the Goliath Dr. Milner, in Letter 24, p. 92, gives us some precious morsels on this. On these miracles being established, a new Saint, and object of worship, is set up before the simple faithful. Almost every Pope has added some. Benedict VII. added *eight* in one summer. Clement XII. four more; Others one, others *four*. But, like all the other "*golden*" rites of Holy Mother, it costs an immense sum to get into the ghostly calendar, and be a god! This is one way by which St. Peter's purse is replenished, when it gets low!

I shall adduce a specimen of a miracle confirming the ghostly honor. The idol of Pazzi, Italy,---namely, St. Mary Magdalene, received canonization for this among many other marvellous things. When the Virgin's body after death was exposed in church, a young man of profligate morals came among others to see it, touch it, and venerate it. On his approach, the dead body gravely, and in disgust, turned round its head from him, as from "a horror of that dunghill!" This was witnessed and testified to, by no less than *one* Jesuit Priest! Another evidence of an infallible nature, and which is sure to gain the ghostly honor, is this;---the bones and dust of Saints, in their graves emit a sweet and delicious odour! This is "the odour of sanctity." I find in this same bull of the Pope which canonized this idol of Pazzi, that this is affirmed of this "Virgin Magdalene." It begins, "not without

good reason with that incorruption and good odour of her body which continues to this day, &c." At Blois, in France, when the chest of relics, kept in the parish of St. Victor, was opened, the monk of St. Lomer, cried out that he felt a *very sweet odour*; and others seized with the exemplary infection, said they felt the sweet smell of roses and the jessamine from the dead Saint's bones! See vol. i. p. 8. 10, Frauds of Roman monks and priests: Prot. i. 373 Glasg. edit.

In the absence of these Saints,—Holy Mother Church has carefully collected innumerable specimens of their RELICS; which are venerated and bowed down to. Indeed a Roman chapel is not considered duly consecrated without relics. The following are a few of the HOLY and venerated relics to St. Peter's, Rome: namely:—The cross of the good thief: St. Joseph's ax and saw: St. Anthony's *Mill stone*, on which *he sailed* into Muscovy. In other churches in Europe, they have a little specimen of the manna of the wilderness; a comb of the Virgin Mary; an arm of St. Lazarus; a finger and an arm of St. Ann, the Virgin's Mother; St. Patrick's staff, by which he expelled the toads from Ireland:—and what is very appropriate,—a piece of the *rope* with which *Judas hanged himself*; a vial of the Virgin's Milk; a vial of the breath of St. Joseph, caught by an angel, as he was blowing hard, when cleaving wood! This rare relic was long adored in France, piously carried to Venice, and lastly, deposited in Rome! And, finally, the head of St Dennis, which he caught up and carried two miles under his arm, after it had been cut off! See Phil. Lib. June 1818. Prot. vol. 2. p. 12. Glasg. edit.

In furnishing the RELICS of Saint's bones, whole church yards and cemeteries have been ransacked; and sold to the simple faithful, for objects of adoration and idols! Chips of the cross are in all monasteries, and chapels. Could these fragments be collected, they would prove that the cross must have been large enough to build our United States Navy! In many churches there is a head of John the Baptist. "How thankful I am," said a dignitary of the Roman Church, on being shown a Baptist head; "this is the *fourth* head of John, which I have seen in France!" And Dr. McCulloch tells us, that some years ago, five pilgrims arrived in Rome with relics from the Holy Land: and it was discovered that each of them had a *foot* of the Ass which carried our Lord into Jerusalem!

4th. In the grave pretensions of the Romish Church to miraculous powers, there is a singular exhibition of fanaticism. You are aware, gentlemen, that you lay unblushing claims to miracles. "The Catholic Church,"—says Dr. Milner, Let. 23, p. 87 &c., "being always the chaste spouse of Christ"—Mirabile dictu!—and "continuing to bring forth children of heroical sanctity, God fails

not in this, any more than in past ages, to illustrate her and them, by unquestionable miracles!" And he proceeds to give rare specimens. A nun foretold the catastrophe of Louis XVI. A certain Benedict Labre prophesied, and wrought miracles; and converted an American clergyman called Thayer. In 1814, a man who had got his back bone actually broken, was made whole by making a pilgrimage to Garswood, near Wigan, Old England; and there getting the sign of the Cross made on his back, by the holy relic of Arrowsmith's hand—a holy priest who was killed in the days of Charles I. This is a small affair compared to more ancient ones. St. Patrick is said to have sailed over to Ireland on a millstone; a feat as clever as that of St. Anthony's! St. Dennis, we have seen, carried his own head two miles after it was cut off! "St. Francis of Sales," says Butler in his lives of the saints [i. 168 &c.] "raised the dead; cured the palsy, and the blind." St. Francis of Paula, raised from the dead a young man and restored him to his mother. [Butler i. 361.] St. Francis, the founder of the Franciscans, was favored with visions, and revelations of an apostolic grandeur. He predicted nothing less than his own death: and did many miracles by his intercession, after his death. Butler and St. Bonaventure affirm this, but give no evidence; and tell us not how they knew his miracles after his death! Moreover, he had a vision of a seraph with six wings: this presented to his view the visible crucified body of Christ. And the effect of this was, that the said seraph "caused the soul of St. Francis to be interiorly inflamed with seraphic ardor: and his body to have and to retain the similar wounds of Christ." "His hands and feet were pierced through; and the holes seemed to retain the round black headed nails of hard flesh in his palms and in his feet! And their long points on the other side, were turned back, as if clenched with a hammer! And in his left side there was a red wound as if made by a lance. Pope Alexander IV. had the felicity of witnessing all these; and to give currency and stability to these miraculous and ingenious scratchings, his Holiness preached a sermon on the solemn occasion! And the simple faithful believe this in preference to the ONLY RULE OF FAITH; and worship St. Francis of Assissium, as another Saviour!

St. Wenefride was a noble lady of Wales. Being a nun, she could not yield to the suit of Caradoc the young prince. Being enraged at this, he pursued her, and with a cruel blow cut off her head. This originated three splendid miracles, which taken together, are greater than any recorded in the Holy Bible! In the 1st place, St. Beuno interfered and settled the career of the young villain! He made the earth open under his feet, and, Korah-like, he was sunk down into the bowels of the earth! Then 2d, on the spot where the dead nun's head fell, a well opened, and pour-

ed its salutary streams; and that "Holy well" works miracles, it is supposed, until this day! Then 3d, St Beuno took up the nun's head, kissed it; placed it on the bleeding stump; covered it with his mantle: said mass: prayed to the Virgin Mary! And, behold, St. Wenefride jumped up, perfectly well; her head being on exactly as usual: and the evidence of the cure was perpetuated by the appearance of a fine circle like a thread, around her neck;—that being the place where the head and neck were nicely cemented together! Apostles and prophets! did ye ever any thing to match this!!! See Butler's Lives, &c.

St. David, I presume the king of Scotland, who builded so many chapels and cathedrals, once ordered St. Kired to come to a Synod on weighty business. The saint excused himself on account of his being lame and crooked. St. David immediately prayed him straight. But the old saint still lingering, the choleric St. David forthwith prayed him crooked and lame again, to teach him proper manners.

St. Patrick in the Romish legends, receives credit and saintly homage for raising a boy from the dead, after he had been nearly devoured by hogs! And on another occasion, he fed 14,000 people, with the flesh of one cow, two wild boars, and two stags! And to crown the miracle, the simple faithful assure us that the cow was seen alive next day, in the pasture field!

St. Xavier had a valuable consecrated crucifix. On a certain day, he dropped it overboard, into the sea. He was quite inconsolable. But, it came to pass that as he was walking on the shore in the land whither he had gone, to his astonishment and indelible joy, he saw the very crucifix he had lost, moving towards him, on the waves! As he hastened down to the water's edge, behold! it was very reverently and devoutly laid down at his feet, by a CRAB, who had borne it through the deep, miraculously, to the feet of the holy Saint! Dr. Milner, speaking of St. Xavier's miracles in general, says, that "they were verified soon after the saint's death, by virtue of a commission from John III. King of Portugal." See Letter 24, &c. But as a writer has justly observed, it was no miracle of St. Xavier: the CRAB has the whole merit: and he recommends him to his Holiness' notice, to give him due honors, at his next diet of canonization! *Palnam qui meruit, ferat!*

The Roman Saints were particularly successful in their wrestlings, and *coups du main* with the devil and his demons. On one occasion, St. Phillip Neri, in 1555, saw a person near the baths of Diocletian; and as he seemed at one moment young, and the next moment old, the Saint, suspected it to be Satan at some trick. Whereupon he summoned him, "in the name of Christ to discover himself." And instantly the devil fled in great precipitation,

leaving a loathsome scent in the place; the very reverse of the bones of the Saints. And hence he knew, says he, that it was Satan! See the *Acta Sanct. Tom. 6. Antwerp edit. of 1688. Maii. 26.* This is a famous Roman work.

St. Francis was once sorely tempted by a devil in the form of a lovely young female—an appalling object to a Priest! But, one evening, as he again assailed the Saint, “he spit in the devil’s face.” The Roman historians gravely add,—being “confounded and disgracefully defeated, the devil fled!” *Acta Sanct. Supra.*

St. Andrew of Salus was once assailed by the devil, armed with an ax, and aided by several demons with clubs and lances. In their assault, the Saint invoked St. John the Apostle. Upon this John instantly appeared, in the form of an old man, and putting his back to the door, to prevent all egress, he ordered the holy ones who accompanied him, to chain down each of the devils, and with the chain taken from St. Andrew’s neck, to scourge them thoroughly. This was done to so effectual a purpose, that the devils cried out “Mercy! mercy! mercy!” And the holy St. Andrew, it is added, by our Roman historians, could not restrain himself from bursting into laughter,—“*risu correptus est*,”—at the complete belabouring given to these unruly fiends; and at their wild screams! See *Acta Sancta Tom. 6. Maii. 28.*

St. Dominic, while sitting in his dormitory writing by candle light, was assailed by the devil in the form of a monkey, strutting, and making grimaces before him! On this, the Saint ordered him to come forthwith, and hold his candle, which, without a candlestick, the crafty Saint put it into the demon’s hand. Presently the candle being burned out, the devil’s fingers began to be burned: and he wailed and howled! Nothing moved by this, the Saint ordered him to hold on! And the devil was compelled to hold the burning flame, until his forefinger was actually consumed unto the joint; “*usque ad juncturam manus, totus crematus est!*” And to complete the victory, this holy founder of the Dominicans, gave the devil a smart blow with his walking cane, and said, “Depart, thou wicked one!” The blow sounded as if he had struck a dry bladder full of wind. “Upon this the devil fled, leaving a stench behind, which plainly discovered who this creature was!” See *Acta Amplior. St. Dom. Augusti 14. Finch p. 419.* This, you know, gentlemen, is a morsel of your own sober history, here detailed.

The fanaticism of the Roman writers is further displayed in the object for which they hold up these monstrous figments and diabolical rencontres. Hear their own words. “Truly this man (St. Dominic) is to be extolled among the angelic powers, who so powerfully confounds and reproves diabolical wickedness.”

Finally, not only have men but even STATUES and IMAGES wrought

miraculous wonders. So late as 1796, "OFFICIAL MEMOIRS," relative to "miraculous events," were published and signed, and authenticated by Dr. Bray, Archbishop of Cashel, and Dr. Troy, Archbishop of Dublin, and twelve other dignitaries of the Romish Church of Ireland. In these "Memoirs" it is stated that in May, 1796, at Toricello, a torrent of tears ran down from the eyes of a *wooden Virgin Mary*! And such a perspiration flowed from her as to wet the clothes, "*applied by the faithful*." Mem. p. 217.

On July 9, 1796, a picture called *Delle Muratte*, was observed to move its eyes in a miraculous manner. The circular movement of the eyes continued for many months! The result of this was the procuring of many gifts, large sums of money, &c. for the Virgin; and a marvellous excitement took place; and nothing but prayers and vows to holy Mary was heard! Immense crowds of devotees were constantly before the painting; and altars were everywhere erected to the Virgin; and a prodigious impulse given by this lying wonder, to the Romish devotion! See Off. Memoirs, p. 35, and Finch p. 280, 281.

5th. Doctrinal sentiments and rites have been defined and settled by visions and revelations, in the Roman Church. The original followers of St. Francis were frightful fanatics. The holy mission of this Saint being established by his miracles, his three holy wounds, canonization, and the miracles achieved, after death, by his intercession, his followers were prepared to receive him, as a second Jesus. In a book called *The flowers of St. Francis*, it is written, "that those only were saved by the blood of Christ, who lived before St. Francis; but all that followed, were redeemed by the *blood of St. Francis*!" (See Eymericus, and Wolfii il. Lect. Memor. cent. 13. See also Bishop Stillingfleet, on the Idol and Fanat. of the Rom. Church, p. 286.) And the votaries of this man, the Franciscans, in the words of Petrus Johannes, made the Rule of St. Francis equal,—nay to be the very same as that of the gospel of Christ!

The doctrine of the immaculate conception of the Virgin, long distracted the Holy Mother Church. The Franciscans held that she was born as pure as an angel; and I find that father Dr. Power holds this, and teaches it in his manual. On the contrary, the Dominicans utterly denied it. Who was to settle this? Deo dignus vindice nodus! The Holy Bible says nothing of her immaculate purity. Besides, the "Holy Mother Church" denies the Word of God to be her only Rule. Anselm produces the evidence of an apparition in a storm (a very fit season!) to some Abbot; this vision announced the Virgin's purity, and admonished all good men to keep the *feast of the conception*. One Nerbertus had another vision,—no less than the Holy Virgin herself enforcing the same thing. St. Gertrude also had revelations to the same purport:

then St. Bridget brings not a few, but many revelations to the same purport; and lastly Johanna a Cruce. These were solemnly declared by the Doctors to be such "that no man can reject them unless they intend to be as great heretics as Erasmus!" the Catholic Erasmus! Eheu!

But unfortunately, fanaticism stops not always on the *right* side; that is to say—*your* side, gentlemen, who believe in "the immaculate conception." For, while Baronius gives us the above details, Antonius and Cajetan assure us that St. Catharine had a holy vision and revelation; and it was told her from high and holy heaven, that the Virgin was conceived in original sin like other people! Great names condemned St. Bridget's visions. Cajetan, for instance, calls them old wives's fables and dreams.—*Sit fas loqui!*—But she was approved by doctors, and cardinals; and her holy visions and revelations declared to be divine, by Pope Boniface IX., who accordingly, enrolled her among the saints, and other idols worshipped in your Church! But after all, "Holy Mother Church" gives each of them fair play, as Bishop Stillingfleet justly observes. She approves the revelations of both! Pronounces the authors of the contradictory revelations both equally inspired by God! And in the R. Breviary, 8th of October, you worship St. Bridget; and in your prayers to her, "confess these revelations to have come immediately from God to her." And in one of the lessons for that day, you devoutly "magnify the multitude of her divine-revelations." And in the R. Breviary, April 30, you magnify the *saintess* who opposed the immaculate conception, as much as its heroine. St. Catharine's "holy extacies" are glorified in the Lesson for the day; and you adore piously "the five rays coming from the five wounds of Christ, making five miraculous marks on the correspondent parts of her sacred body, namely, hands, feet, and side! Dr. Power yields his solemn faith to St. Bridget: Pray to whom do Mr. Levins and Dr. Varela yield the simple faith of their pious souls?

6th. The great Monkish Orders have been founded by fanatics; in their raving fanaticism. First, the Carthusians were founded by St. Bruno: he was guided to the spot where he found his monastery, by a vision of seven stars vouchsafed to his coadjutor, St. Hugo. "Many miracles after his death," says Butler,—*"attested his sanctity, and favor with God."* Lives of the Saints ii. 459, &c. The manner of St. Bruno's conversion, as narrated by no less than sixty Catholic writers, indicates that he commenced his career in fanaticism. He was standing by when the funeral service was being said over a Priest; when the dead man started up, and said, "by the just judgment of God I am damned!" Having said this he instantly died again. By this was St. Bruno converted!—Launoy, c. 5,

Second. The Benedictines were founded by St. Benedict. This Roman worthy was favored with an incredible variety of visions and revelations. He predicted marvellous events and wrought many miracles. The thorns and brambles on which he rolled, in order to expel lusts,—grew up, and had the honor of having St. Francis to engraft roses on them; which always bloomed in winter. When a boy fell into the river, he foresaw it, while in his cave; sent his servant, who walked on the water some distance, and pulled the boy out! When some wicked persons brought him poisoned drink, he made the sign of the cross over it; and the vessel burst into a thousand pieces! He was so sharp-sighted that he could see spirits! He saw “the little black devil which led away a monk from prayers.” I am soberly quoting your writer’s own words, gentlemen. He saw his sister’s soul enter heaven in the shape of a dove! And that of the good bishop of Capua, in a fiery circle! And finally, “he was rapt up into heaven, and saw God face to face!!!” See Butler, Bollandi Acta Sanct. Vit. Bened. Stilling. p. 263, &c.

Third. The Dominicans were founded by St. Dominick, whose character, as an extravagant fanatic, we have already noticed. He had his first meeting with St. Francis at Rome; and there he made known his modest and spiritual vision which he saw; namely, “that Christ was just coming to destroy the wicked world; but his mother, the Virgin, stopped him; and informed him that she had two famous servants who were to reform the world; he himself was one whom the Lord approved as one who would do his work,” &c. See Rainald, A. D. 1216. n. 48. Stilling. p. 273. Wolfius in his Lect. Memor. cent. 13, p. 509, tells us of two statues set up in St. Mark’s Church of Venice; one of St. Paul, with this inscription, —“By him we go to Christ;” the other, a statue of St. Dominick, with this modest Catholic inscription, “By him we go easier to Christ!” This order was, in all respects, worthy of such a founder; they were, as bishop Stillingfleet says, “the most blasphemous enthusiasts the world ever saw.”

Fourth. The *Franciscans* were founded by the companion of this fanatic; and was *personally* more of a fanatic than St. Dominick. St. Bonaventure declared on oath that Christ revealed it to him that by “the Angel’s ascending out of the east, having the seal of the living God,” St. John meant no other than *St. Francis!* And this is the motto under his picture; and is applied the same way by Pope Leo X. St. Francis “had no teacher but Christ; and learned all by an immediate revelation.” He also heard an instructive voice issuing from a crucifix! Even the Pope had a revelation approving him, after he had been disposed to reject good St. Francis. This revelation satisfied his Holiness’s mind; and he approved of the order of the Franciscans. See Bonavent.

Life of St. Francis, cap. 3, sect. 1—7. Stilling. p. 272. St. Bridget had a holy vision of him: namely, that the "Franciscan Rule was not composed by the wisdom of men, but by God himself; nay, that every word in it, was inspired by the Holy Ghost." "And this," says this holy Roman prophetess, "is the case with all the religious orders." See *Bridgittæ Revel. L. 7, Cap. 20, p. 559, col. 1*; Still. p. 273.

Fifth. The *Carmelites* Launoy in his book "*De Vis. Sim. Stockii*, cap. 1," declares that Simon Stockius had a holy vision of the Virgin Mary, in which she imparts to him what was befitting respecting the branch of Mendicants called 'Carmelites. And such was the marvellous condescension of the Virgin Mary, that upon Simon's devout prayers to her, she appeared to him with the very habit and fashion of dress which *she* would have them wear. And what crowns the whole with a peculiar glory, she gave, says Launoy, a promise greater than any that her son Christ had ever given; namely, "THAT WHOSOEVER DIED IN THAT HABIT SHOULD NOT PERISH IN HELL!" Precious garment!

Sixth. Even *Jansenists* had recourse to an attempt at the miraculous: but they only met with a prompt exposure, and a sad overthrow. See Mosheim, V. 209, 10. Glasg. Ed.

Sixth; *Jesuitism* was founded and organized by a fanatic not surpassed by Mahomed or St. Francis. This was *Ignatius Loyola*. He had been a soldier, and was lamed in battle. He was most illiterate. But this did not stand in the way of visions and revelations. I shall copy a few specimens from the Roman Catholic authors Maffæius, Ribadeneira, and Orlandinus. St. Peter, says these writers, "appeared unto him before he was so far recovered as to be able to read." In a fit of zeal he made a solemn vow to himself to be a knight of the Virgin. He made this vow on his knees before her image. At that moment the room shook; the window glasses were broken; and a dreadful noise took place. "An argument," says Orlandino, "that the devil then took leave of him." A point of very questionable uncertainty. It is more likely that the said personage was making an ingress, rather than an egress at this moment; if we may judge from the future horrid convulsions of all Europe, by his pious followers the JESUITS! Some time after this, the Virgin appeared with great glory about her, and her babe in her lap! What Virgin—by the way,—could this be? And what babe? Could the man, insane as he was, mean the glorified Redeemer, Jesus Christ? Ignatius was now fully clothed on a model given by a divine trance. He had a long coat of hair cloth, a bag of water in the one hand, a crab tree staff in the other; he was girded with an iron girdle, bare headed, with a wicker shoe on the one foot, the other bare. He had a vision of Jesus Christ, and wonderful communications. At another time he had "a vision of the blessed Trinity, under a

corporeal representation." In one trance he continued eight days; during which,—blessed vision for the benefit of mankind! he saw the frame and model of the society of Jesus,—says Orland. L. i. 28. In another trance he saw God the father commending St. Ignatius, (that is himself,) to his Son Jesus Christ; who very kindly received him and said with a smile, "I will be favorable to thee at Rome!" Ribadencira was present at Rome when this was told in a domestic conference of the grave fathers of Rome; and he records it, with all suitable gravity! See Butler's Lives of the Saints Art. St. Ignat. vol. ii. p. 262 *Dubl. edit.*

Seventh: The leading ceremonies and rites of Romanism are founded in sheer fanaticism. That is to say, these gradually crept in by designing men, as we showed in Letter VIII; but they were finally established in the faith of the "simple believers," by visions and miraculous displays. For instance:

1st. The making the sign of the Cross is a grand characteristic of Popery. Miracles have followed this making THE SIGN OF THE CROSS. We have seen already that a saint discovered poisoned drink by making the mystic sign over the vessel; and the poisoned cup flew into a thousand fragments! "St. Walthen was haunted at prayers by the devil, first, in the shape of a mouse,"—I am quoting gravely, gentlemen, from your *Acta Sanct.* 3. Aug. Tom. i.—"then in the form of a pig, a barking dog, then a wolf, and lastly, of a roaring long horned bull!" But upon his making the sign of the cross, all comfortably vanished in a trice! See Finch p. 415. 2dly. PURGATORY was a doctrine hard to be established; it cost many a vision, and dream, and fanatical revelation. Witness St. Gregory's revelation, delivering the soul of Trajan from the fires thereof! St. Benedict saw the soul of Germanus, escape out of it, and reach heaven! St. Ignatius saw the soul of Hosias one of the Jesuits, escape and get to glory! See *Maff. Lib.* 1. cap. 12. Still. p. 323. St. Bridget had a revelation to the same purport with that of St. Gregory: as certified by Salmer, *Disp.* 27, and *Baron. Annal.* 604. N 59. St. Mathildis also was successful this way. See *Bellarmin. De Purgat.* 1. 2, cap. 8. *Stilling.* 251. 3rdly. Bellarmine in a very gallant manner proves AURICULAR CONFESSION, by a certain vision of a tall and terribly fierce man, with a book in his hand, who blotted out, instantly, all the sins which the humble thief confessed to the Priest, upon his knees. *Bell. De Poenit.* 1. 3. cap. 12. *Stilling.* p. 252. 4thly. It will puzzle any of our Priests to name one saint, or saintess who has been beatified and canonized without the evidence of an appropriation, or a vision, or a revelation, or a miracle, sufficient to satisfy his Holiness's conscience, in conferring the ghostly honor! In proof of this, just let any one turn up Butler's Lives of the Saints; and he will see on almost every page, the rank evidence of what we now assert. 5th. The feast of the apparition of the

ARCHANGEL MICHAEL is constantly observed at Rome with extraordinary Roman devotion. This was originated and established to the "simple faithful" by a revelation vouchsafed to the Bishop of Siponto, and a vision seen at the same time, by a few drovers, on the mountain Garganus. See Legat. De Concep. V. Mar. sect 3. p. 371. Still. p. 353; 256, Rom. Brev. May 8. 6th. The long and troublesome controversy touching EASTER DAY was conveniently and quietly settled, in the Roman Church, by a revelation kindly granted by some invisible agent, or other, to Hermes. See Legat. De concept. &c. ut supra. 7th. The festival of CORPUS CHRISTI, was instituted by Pope Urban IV. in order to confound all gainsayers against TRANSUBSTANTIATION AND THE MASS. This famous festival was originated by a revelation granted by some being, or other, to Mother Juliana of immortal memory with you, gentlemen. This same Mother Juliana was no common crone. I shall quote from your writer Bzovius Annal. Tom. 13. Anno. 1230. No. 16. and Still. p. 254. "She had raptures, extacies, and prophecies." She was so sharp at discerning things invisible, that she knew people's thoughts: "She wrestled with devils, discoursed with Apostles, and wrought many miracles." In all her visions she always saw the full moon, "with a snip taken from her roundness." For twenty years she wrested with the invisible powers, with all the characteristic curiosity of a female, to discover what this same "snip" could possibly typify! This vision she revealed to De Lausanna, who told it to De Trecis, who was afterwards Pope Urban IV. All could not discover what this "snip" on the moon's circular edge indicated. It was something involving the interests of "Holy Mother Church." Of this Mother Juliana was most sure: but still what that was, she could not read from her mystic lore. But two prophetesses can make marvellous discoveries. Mother Isabella came, apropos, to her aid. She had a vision. And say Diestemius, and Binius, "this Isabella was so much intoxicated by her vision, that, out of the abundance of her spiritual drunkenness" (these are the Roman writer's own words,) "she declared that she would promote the Holy Feast, although the whole world should oppose her." This same feast of Corpus Christi, and solemn procession of the "Bread made God," through the streets with "devout ruffians" in front, with carbines, to knock down all who refused to worship the new breaden God,—the Creator, created by the Priest, in the Mass,—this same feast was Mother Juliana's "snip," in the edge of the moon! This holy festival being instituted, the moon was henceforth round as a perfect circle, and all is complete. Such is the edifying origin of Corpus Christi! How much you owe to Mother Juliana, and to the simple devotion of Urban IV!!! In addition

to Bzovius, see Diestemius, Arnoldus Bostius, Petr. Præmonstratensis, Vignier, and Molanus. Also Still. p. 256, 257.

Lastly; indulge me in one instance more. Your sanctum sanctorum, and unmatched peculiarity of the Mass was established on fanatical revelations! This precious morsel of fanaticism, shall claim our attention in due time. At present I allude to the wild fanaticism by which it was established, gradually, in the belief of the "simple faithful." This corner stone of Popery had a prodigious variety of revelations and miracles to establish it. I shall select an instance or two.

Bellarmino (De Sacr. Euchar. Lib. 3. Chap. 8,) narrates several miracles: in one instance, says he, instead of bread, real flesh was seen! that is to say, the loaf, or wafers, were converted not invisibly, as now a days, by half a miracle with you, but visibly, and really, and solidly, and truly,—into flesh! He does not say whether human or bestial flesh! In another instance, now a day, says he, instead of the wafer, Christ was seen, bona fide, "in the form of a child!" But why a child, it is impossible for us heretics even to conjecture. Roman priests only can tell!

But all these are comparatively trivial affairs to the devotion and faith of a heretic's horse! Miserable heretics are all Protestants, when even a horse bows down and adores the breaden God! I quote this from no less a man than your own Bellarmine, who solemnly relates it as sober history in his book De Sac. Euchar. Lib. 3 cap. 8. St. Anthony of Padua had once an encounter with a heretic, an Albigenian, touching the change of the wafer into Christ's flesh. "I have a horse," says the heretic,— "to whom I shall give nothing for three days. On the third day do you come with the Host; and I shall come with the horse. I shall pour out some corn to him; but if he forsake his corn, and go and venerate the Host, then shall I believe! On the day appointed all the parties came; and St. Anthony in a truly saint-like manner, addressed a suitable and eloquent word of exhortation to the horse. "In the virtue, and in the name of thy CREATOR, whom I truly hold in my hand," says he,— "I command and enjoin thee, O horse, to come, and with humility revere him!" "No sooner were the words uttered," says the grave Bellarmine,— "than the horse unmindful of his corn, hastens towards the Host, in the priest's hand; inclining his head, and devoutly kneeling on his forefeet, he adored his Lord in the best manner he could, and confuted the heretic!" [See also Finch p. 343.]

This assuredly crowns the loftiest climax of all FANATICISM! A priest creating his Creator out of bread! A horse sensibly and devoutly bowing down and worshipping his Creator! And what is more amazing than all,—a priest,—a rational being, believing all this!! I am, Gentleman, yours, &c. W. C. BROWNLEE,

Colleg. Min. of the Middle and N. Dutch Churches, June 4, 1833.

**Reply of Dr. Power and Mr. Levins,
TO DR. BROWNLEE.**

No. 9.

As clouds and wind when no rain followeth, so is a man that boasteth, and does not fulfil his promises. Prov. xxv.—14.

Rev. Sir,—In this world of cares and anxieties, collisions and strifes, there are incidents and occurrences to be encountered, in which the temper of poor humanity will be severely tried,—there are happenings in which the stability of earthly philosophy will be proved,—there are trials where courage, like gold in the crucible, will be assayed. To escape every encounter and shock which test human disposition is not the privilege of mortals,—under some form or other they must be met. But, while some sink in the struggle, and betray those infirmities which are never visited by compassion, others will rise superior to the most ill omened difficulties, and ascend to victory, even under circumstances, where the best cast judgment had prophesied defeat.

On flood and in field, there are so many fortuitous accidents, that the chances of ultimate success are seldom within the power of positive calculation; and, hence, defeat does not bring in its train those corroding reflections which eat into the mind and dis-temper its feelings. Ingenuity will devise its excuses,—it will fight its battles over again, and trace the causes of failure to some extraneous or hidden cross purpose that should *not* have interfered with the final accomplishment of the undertaking;—and reposing on this consoling plea, the mortifications of temper arising out of non-success are mitigated, their bitterness daily mellowed, and finally forgotten.

Not thus, however, in the matters of mental collision. Here defeat is followed by the worm that never dies. Here the mind is embittered,—the venom of hatred is blended with every thought against him who has been victor. The heart-blood darkens and curdles,—it mantles in the face or recoils on the heart; but, the controlling power to which its ebbs and flows are obedient, is not of earth or *above* the earth. In intellectual overthrow no excuse to steal the anguish from disgrace or the pang from dishonor can be sought. Every torture works in the fulness of its pain. It is mind against mind. The mind alone is the combatant, and to the mind, solely, is committed the guidance of the strife. The object of attack, open and unguised, is before its vision;—it is expressed in plain words and sentences. There are no zig-zag ways of approach, no *trous de loup*, no masked batteries, no subterranean mines to be sprung. If failure, if rout, be the result, the mind

alone, is in fault;---and, hence, the bitterness and corrosive sullenness of temper generally displayed after discomfiture.

The preceding remarks, Rev. Preacher and "*Gentleman*" of the Middle Dutch Church, are not idle,---they are not improperly introduced. If pondered, if applied to *you*, they will explain the acerbity of temper and recklessness of truth exhibited by you since the commencement of the present polemic discussion on your Rule of Faith. The application of these remarks we entrust to your "*Christian* public," to the members of the Middle Dutch Church, and to your "highly intelligent and *virtuous* ladies." As the rights of "judge or jury" are denied to us, we commit whatever is delicate in insinuation to the trust of your "*friends*," contenting ourselves with the plain and stubborn assertion---your defeat is obvious,---it is now admitted by the most prejudiced among the *elite* of your flock. It cannot be concealed. Your chagrin, therefore, is no mystery. It is read in every letter from your pen; it is proclaimed in your invincible *LAST* to the Calvinistic community throughout this commonwealth, in words and assertions that need no interpreter. This motley, disjointed and chaotic letter, this farrago of spectral hobgoblins, how lucidly it illustrates the peculiarities of your mind! Raked from the old and moth eaten records of Calvinistic bigotry and slander, it revisits, like the Ghost in Hamlet, "the glimpses of the moon;" to frighten the children of the "five hundred thousand who cheer you on" and if you question it,

"it starts like a guilty thing
Upon a *fearful* summons."

Yet you, its author, are a Doctor of Theology, a Ruler in Israel, a Preacher in the Middle Dutch Church! You *cannot* prove your Protestant Rule of Faith, you *cannot* prove the Bible to be the Word of God; but you can plunge into the dark abysses of hatred and calumny against Catholic creed, and return with the false tale, the obscene fiction, and the ribald jest, to strengthen hate and prejudice, where hate and prejudice are already unhalloved and gnarled. Truth, you pretend in your "*CHALLENGE*," was the object of your search, yet truth is never on your lips! You were supposed to be a theologian and logician, but the form of sound words is not found in your letters! You write, but, then, like Richard, the bantling of your brain is

"scarce half made up
And that so lamely and unfashionably,
That dogs bark at it."

Surely, Rev. *Gentleman* and *Writer*, the days of your ability have come before their time. But, still, charitable supposing that a ray of some intellect yet lingers in the twilight recesses of your mind,

we ask you one question in seriousness, and await your answer. Do you believe the tales of which your last letter is formed, to be any portion of Catholic creed? Do you imagine Catholics will admit your malignant fictions, while they mock and reject the dreamy legends of the visionary among their own silly writers? If you do, you are requested to translate for your "*virtuous ladies*" the following words from Cicero,---"Au tu censes ullam anum tam deliram futuram fuisse, ut illis somniis crederet?" Cicer de Divin. Take away faith from the Bible, and are there not many narrations that reason will reject?

Our conviction of your discomfiture in the present polemic contest, has already been expressed. The victory achieved excites no stirrings of vanity, for it has been too easily won. At an early period of the discussion, you were informed, after the manner of honest and intelligible compliment, such is our mode, that, had *we* CHALLENGED, you would not have been the logician, theologian, and "*Writer*" selected. To every impartial and reflecting reader of our respective letters, it is evident, that, from the commencement, to use your own Scriptural metaphor, we "inserted the hook in your nose." This is not written in the way of boast. If your "Christian public" could, for an instant, hesitate, the completion of evidence is had in your LAST letter. Your Rule of Faith, your "matter of *infinite* importance," is abandoned. Your theme now is farcical caricature of Catholic doctrine. Is this procedure worthy of a Preacher to the respectable congregation of the Middle Dutch Church? Is it worthy of a theologian who professes intimacy with the Institutes of the shrewd and subtle Calvin? Does it honor your CARD in defence of your "*virtuous*" Dulcineas del Toboso? All who have read your LAST will concede, without insulting their judgment, that from your high station---a Calvinistic Theologian---you have fallen. As a logician your name will be sacred as a pass-word to the realms of Boætia,---and as a Preacher---the tear of pity flows, "Othello's occupation's gone!" Though some concession must be made to the irritability of a mind writhing under the torturing vexation of defeat, still, it could not have been imagined, that bitterness of spirit could so far ascend to mastery over discretion, as to cause forgetfulness of the station you occupy as a minister of religion, as a Ruler in Israel, as an interpreter of the "Hebrew and Greek of the Holy Ghost." Though unable to meet our arguments or prove your Rule of Faith, if reckless of your own character, you should have respected that of your "friends" and the community of the Middle Dutch Church to whom your services are owing. The state of mind in which you wrote your last letter is not easily imagined; it may, perhaps, though remotely, be conceived from the poetic language of Virgil

describing the unfortunate Dido when Eneas and his companions intended to leave Carthage,

"Illa dolos dirumque nefas in pectore versat
Certa mori, varioque irarum fluctuat astu."

As commiseration to the unfortunate, even to those who have been the authors of their own mishaps, is natural to the human breast, there may be those among your "*friends*," who deem our remarks on the general tenor of your letters severe. But this tender solicitude for your fallen state will be found to be misplaced, if *impartiality* will but consider your unprovoked "*CHALLENGE*," your gross allusions, foul insinuations, and ribald abuse of doctrines, rites and ceremonies held sacred by Catholics. The precepts of Christianity are never violated when strict justice is dispensed. In the distribution of *justice* we might have been more severe, more stern, and still, far within the limits of the Christian law. Must not the negro be painted black? When your "*Challenge*" was accepted by us, you were advised to attend the "form of sound words." Has this been done? No. Your interminable theme has been abuse and ribaldry against our creed,---not argument. Were we directed by the rigid laws of justice, our remarks might have been extended from your writings to your character. The induction is not difficult. An analysis of the one would easily guide to a detection of the other. With this, however, there shall be no critical interference. It is surrendered to your "Christian public" and your "*virtuous ladies*." You have ambitioned the high elevation of "*Writer*" to the Members of the Middle Dutch Church,---you have constituted yourself the guardian and defender of *their* Rule of Faith, you impugn the Catholic religion, not by argument, but by dogmatic assertion, idle and foul declamation, and it is in the character of this professionship you are met by your opponents. If our observations on your letters do not, at *all* times, secure the approval of your friends, we shelter ourselves under the philosophic truth---it is not possible to please all. While there is diversity of taste, there will be discrepancy in judgment. If at times we are serious, there are moments when a lighter tone is indulged. For this indulgence we claim the protection of a great name---Dr. Johnson. Mark his words, Rev. Preacher, "The diversion of *baiting* an author has the sanction of all ages and nations, and is more lawful than the sport of teasing other animals, because for the most part, *he comes voluntary* to the stake." You came voluntary to the stake. You proclaimed your "*Challenge*" against the Catholic Bishop and Priests. Around this stake you may display your gambols; but should you attempt escape, there is a check string attached to the "hook in your nose," which will always warn you to keep within the legitimate circuit. Should

your demeanour, while restricted to this legitimate circuit, indicate attention to the "form of sound words," we shall respect you; but should you incline to ribald abuse, gross insinuation, or exhibit a propensity for obscene actions and "*virtuous ladies*," the infliction of certain corrections must be administered. Then the "form of sound words" may be elicited, and argument obtained. Then *possibly*, you may utter a better defence of your Rule of Faith. Be this, however, as it may, there is authority for this correctional process; and the process you must revere, if guided by your Rule of Faith;---Balaam's ass did not speak until he was well cudgelled.

Again, Rev. Preacher, we must call the attention of your "Christian public" and the Members of the Middle Dutch Church to the palpable and serious deficiencies evident in your nine crude and chaotic letters. Your contradictions must also be briefly registered. This done, we proceed to what was promised in our last letter---your "final judge of Controversies." To aid facility for future reference, they are registered under the following heading:---DEFICIENCIES, INCONSISTENCIES, and CONTRADICTIONS CONTAINED IN PREACHER BROWNLEE'S FIRST NINE LETTERS.

He asserted that to "charge the Scriptures with obscurity or deficiency, would be to bring a charge *against* the Holy Ghost." *This* obscurity is proved from his own words defining his own Rule of Faith. See our last letter, 2d column. Therefore, the Preacher CONTRADICTS himself; and, therefore, his Protestant Rule, because obscure, is an unsafe guide to a future world. This obscurity was also proved from texts of Scripture. Our argument *has not* been, and *cannot* be, refuted.

"The Bible, *alone*," the Preacher says, "is the Rule of Faith of *every* Protestant." He believes, as an article of faith, the inspiration of the Bible, but this inspiration cannot be proved from the Bible, therefore, he *admits* an article of faith not derived from the Bible;---therefore, the Bible *alone is not* his *only* Rule of Faith; therefore, he CONTRADICTS himself; and, therefore, the Bible alone is not a sufficient guide to a future world. This has not been refuted.

Luther, directed by the "Holy Spirit speaking to us in the written Word of God, the Holy Scriptures," rejected the Epistle of St. James. Preacher Brownlee admits it. Is Luther right? Is the Preacher in error? Is Luther in error? Is the Preacher right? No answer has yet been given to these queries. Why not? The *canonicity* of the Epistle of St. James *is* an article of faith with Preacher Brownlee, it is not an article of faith with Luther, therefore, the "speaking" of the Preacher's Holy Spirit does not *infallibly* select ALL the articles of faith; therefore, the

Preacher's Protestant Rule is deficient; and, therefore, it is an unsafe guide to a future world. We "CHALLENGE" refutation.

The Preacher says, "the Bible contains the *whole* religion of the Protestant." But a divine religion cannot be derived from the Bible until the divine character of the Bible be established. This divine character cannot be established by the Preacher's Rule of Faith, for the Bible itself cannot establish its own inspiration. Therefore, the Preacher, by his *own* Rule of Faith, possesses no *divine* religion;—therefore, having no divine religion, the Preacher is not a *Christian*, he is a *DEIST* or an *INFIDEL*. Therefore, the Preacher's Protestant Rule is an unsafe guide to a future world. We "CHALLENGE" refutation.

The Preacher *asserted* that "not one sentence of inspired Scripture is known to be lost." See his letter No. 3. St. Paul's epistle from Laodicea *is* lost:—see Colos. 4. c. 16 v. St. Paul wrote an epistle to the Corinthians which is lost,—see 1 Cor. 5. c. 9. v Who is the more veracious authority for the loss of Scripture,—St. Paul or Preacher Brownlee? Why has not the "*Writer*" to the Middle Dutch Church refuted St. Paul?

The Preacher *asserted* that Luther did not reject the epistle of St. James,—see his letter No. 3. His words were "*I solemnly deny.*" He was referred to the original edition of Luther's works printed at Jene, to his work *De cap Babylonica*. Why has not the Preacher proved our reference false? He *cannot*.

The Preacher asserted we "misquoted honest John Wesley," see his letter No. 3. He was referred to honest John's works, 5th vol. printed by the Harpers in New York, year 1826. Why has not the Preacher proved our reference false? He *cannot*.

The Preacher insulted TRADITION by "treating it with the same respect as the KORAN of Mahommed!" see his letter No. 1. Yet he used tradition, and in hostility to the principles of his Rule of Faith, to prove the Bible to be the Word of God? Is this *inconsistency*? Why will not the Preacher answer?

The Preacher's expressed condition to admit the authority of the Fathers was founded on the production of a "*genuine copy.*" see his letter No. 1. Yet, in the absence of this genuine copy, the authority of the fathers has been used by him to assist his views! Is this *inconsistency*? Why will not the Preacher answer?

The Preacher *asserted* while laboring to palliate the inconsistency incurred by quoting the Fathers as "expositors of truth," that the "*knaveish* monks, who corrupted *many* parts of them, did not succeed in corrupting *all* of them, or *all parts* of each of them," see his letter No. 8. He was asked "by what critical canon were the corrupted segregated from the genuine passages in the works of the fathers." Why does the Preacher's interior spirit mono-

polize this important secret? Why will he not answer? Is not this a serious deficiency?

The Preacher endeavored to prove the abrogation of the Jewish Sabbath from Scripture, see his letter No. 7. His inferences were shown to be false. Why has he not refuted our arguments? He *cannot*. Is not this---*deficiency*?

The Preacher essayed to prove the Bible to be the Word of God, see his letter No. 5. His proof consisted of a series of *assertions*, no form of argument. His assertions were exhibited by us in the form of sixteen propositions, see our letter No. 5. One of those propositions has not yet been proved! Why not? Is not this a serious *deficiency*?

The Preacher in his vain efforts to prove the Bible to be the word of God *asserted*,---see his letter No. 6, that "he knew the Bible to be the word of God from the external evidence of miracles wrought by the inspired Writers, and which were continued *down* to the time of St. Austin, *who saw* some wrought?" He was asked who was the *inspired* writer living and performing miracles down to the time of St. Austin? Why does he not answer? Is not this a deficiency in establishing his assertions?

The Preacher in his letter No. 8, thus writes, "again this monstrous doctrine of the Mass, I can produce seventeen of your early and best fathers, *from* Ireneus to St. Augustine. It *began* about the middle of the *fifth* century," &c. Ireneus lived in the *second* century; the Mass, writes the Erudite in the Hebrew and Greek of the Holy Ghost," began about the Middle of the *fifth*. How, then, could Ireneus be "*against*" the Mass which had no existence during his life? Will the Preacher solve this riddle? It is a felicitous illustration of his "*squinting*" vision.

The Preacher has reaped the fruit of his irreligious invective against the Blessed Virgin, see our letter No. 8. The meed of merit has been conferred; he has been convicted of Nestorianism. To his title of Preacher in the Middle Dutch Church, he says now append, professor of Nestorian heresy to the "*virtuous ladies*."

Having registered a few—not all—of your inconsistencies, contradictions, and deficiencies, Rev. Preacher; having placed you on an eminence from which you cannot descend without peril,—having watched over the progress of your four months' toil, your nine letters, including the mighty LAST of deathless renown,—a production on which you may inscribe the words of Horace,—"*exegi MONUMENTUM ære perennius*,"—we proceed to your *Judge of Controversies*.

From the Scriptures themselves it is not difficult to prove that they cannot be the Judge of Controversy. Common sense tells us, we must distinguish between the letter of the Scriptures, and

the sense of the Scriptures. St. Paul, 2 Cor. iii. 6, marks this distinction. "The letter," says the Apostle, "killeth, but the Spirit quickeneth," as though he had said, if you follow the true meaning and sense of Scripture, which is its soul and spirit, it will help you to salvation; but if you neglect the true meaning and adhere only to the letter, and strive to make that the meaning, which the bare letter seems to import, you will fall certainly into error. That St. Austin understood the Apostle to have spoken in this sense, we know from *Ser. 7 de Temp.* "Dearly beloved," says he, "I have often admonished you in charity, that, in the lessons which on these days are read in the Church, we ought not to attend only to that which we are taught by the bare letter, but that we must seek faithfully (by taking away the veil of the letter) a true quickening spirit, for the Apostle says, 'the letter killeth but the Spirit quickeneth.'" Now, Rev. Sir, we say, that the Scriptures, if we regard the bare letter, cannot possibly be the Judge of Controversies. We also say, the Scriptures even if we regard its meaning, cannot be the Judge of Controversy; and we call on the Christian public to mark our proofs of these assertions, and the delusion you labor under, in holding the Scriptures to be "your *only* Rule of Faith, and *Judge* of Controversy." That the Scriptures cannot be our Judge of Controversy, if we regard the bare letter is thus proved. That which leads men into heresy and error cannot be the infallible Judge of all Controversies; but the Scriptures, if we respect its bare letter, leads men into error and heresy, therefore, it cannot be the infallible Judge of Controversies. The major propositions of this syllogism is self-evident. The minor is proved by the words of St. Paul "the letter killeth," as much as to say it leadeth us into error.

The letter of the Scriptures killed the Jews, who understood all the things that were foretold of Christ, according to the *bare letter* and did not understand its *spirit*. St. Paul, 2 Cor. iii. 15. says of them "for even unto this day where Moses is read, a veil is upon their hearts?" that is, the Jews do not understand Moses, whom they read daily, for they do not acknowledge Christ, who is hidden in Moses from their sight, under the external ceremonies and sacrifices, as under a veil, for even yet they adhere to the veil, not considering what is hid under it.

The letter of the Scriptures kills not only the Jews, but also the heretics. The Sabellians held that there were not three divine persons in the blessed Trinity, but only one. They called the same person the Father, Son, and Holy Ghost, but in a different sense. The FATHER, because he was the creator of all things;—the SON, because he assumed human nature;—the HOLY GHOST, because he sanctified us. From this opinion it necessarily followed, that God the Father died and suffered—for this they were called by St.

Augustine, Lib. de Hæres cap. 41, Patropassians. But how did they fall into this error? Because they understood, according to the letter, the words of St. John, 10. c. 30. v. "I and the Father are one," and inferred that Christ and his Father were one in *person*, contrary to the understanding of the Catholic Church, which says, the Father and the Son are *ONE* in nature, and two in person.

The Arians said that Christ was not God, but inferior to him. How did they fall into this error? They expounded the words of Christ, according to the bare letter, John 24. v. 28. "The Father is greater than I," as if he had meant, that the Father is absolutely and in every respect greater than he, being contrary to the sense of the Church, which is, that Christ, according to his human nature is less than God the Father, but equal to him according to his divine nature.

The Macedonians, out of the KILLING LETTER denied the Holy Ghost to be God, viz. from these words of St. Paul, 1 Cor. 2. v. 10, "the Spirit searcheth all things, yea even the deep thoughts of God." They thus argued, "He that searcheth seeketh; he that seeketh doubteth; he that doubteth is ignorant; he that is ignorant is not God; therefore the Holy Ghost is not God." The meaning of the words in the Catholic sense is, "the Spirit searcheth all things," that is, the Spirit comprehends all things, knows all things. In this sense, the Father is said to search all things. "God doth search the hearts of all." 1 Parral. 28. v. 9. "God searcheth the hearts and reins." Psalm. 7. 10. "I, the Lord, searching hearts." Jer. xvii. 10.

The Manicheans affirmed that the Old Testament was contrary to the New, because they adhered to the outward letter. The Old Testament says, Genesis 1, "God created all things." The New Testament says, John 1, "the Word created all things." Again, the Old Testament says, Genesis i. 27. "God made man according to his own image." The New Testament says, John viii. v. 44. "Man is of the devil."

The Pelagians denied Original sin, and affirmed that the sin of Adam could hurt only himself. How did they fall into this heresy? By adhering to the "letter that killeth." They read in Ezekiel, 18 c. 20 v. "that the child shall not carry the iniquity of his father," Some ancient heretics denied the resurrection of the flesh, because they found it written, John vi. 63, "it is the Spirit that quickeneth, the flesh profiteth nothing;" and Doctor Brownlee adduces the same text against another Catholic tenet, the real presence of Christ in the Eucharist; but the Doctor and his compeers are deceived by the "letter which killeth." In order to wean the Doctor from adherence to the bare letter of this text, we shall merely ask his interior spirit, the following questions. If

the "flesh profit nothing," why did Christ take flesh to redeem man? Why was the Word made flesh? Why did Christ suffer in the flesh on the Cross? Did he do this to no purpose? The Doctor it is hoped, will pardon this little digression, we have been led to it by a wish to bring him to a right understanding. Enough has been said to prove that the Holy Scriptures cannot be our Judge of Controversies, if we regard the mere letter; we shall, therefore, hasten to show the "Christian public" that they cannot be our Judge of Controversy, even if their meaning be considered.

The Scriptures are often obscure, and hard to be understood. Out of this obscurity many controversies arise as to their true meaning. There must be some judge to determine their true meaning. But common sense tells us, this judge must be distinct from the Scriptures, for the Scripture itself, which is obscure, cannot determine its own meaning. To deny that the Scriptures are obscure and hard to be understood, would, Rev. Sir, "argue a derangement in the moral faculty;" in truth, it would argue more, it would savor of infidelity. It would certainly be unscriptural, after Saint Peter telling us, that in the epistles of Saint Paul there were "many things HARD TO BE UNDERSTOOD." Now, Rev. Doctor, we humbly submit, that, whatever is "hard to be understood" is obscure. Allow us to assign the causes of the obscurity of the Scriptures. This we are desirous to do, in order to let the "Christian public" see the wide difference there is between the lessons we have been taught and your "Protestant lesson and logic." The Scriptures are obscure for two reasons. The things treated of in the Scriptures and the manner of treating them, render the Scriptures obscure. The Scripture treats of histories, Prophecies, Mysteries, and moral precepts. There is great obscurity in the Prophecies and mysteries. These are above man's capacity and understanding. We can perceive them, but after a dark manner, as St. Paul says, 1 Cor. xiii. 12. The manner in which these things are treated of in the Scripture is obscure. Are not the Scriptures full of figures, allegories, and parallels, which cover many things which the reader cannot immediately see? Is not the same word often used in the Holy Scriptures in different senses? He who is not ignorant of the philosophy of human language, will admit, that this circumstance alone, must heighten its obscurity. In the 4th chap. of St. John, 13, we read, "every one that drinketh of this water shall thirst again, but he that shall drink of the water that I shall give him, shall not thirst for ever" Here we find that to "drink of water and to thirst," are taken *literally* in the former part of the sentence, and *figuratively* in the latter. Again, in the very same chapter, v. 35, we read, "do not you say, that yet there are four months, and harvest

cometh? Behold, I say to you, lift your eyes, and see the countries that they are white already to harvest." In this sentence, the word harvest is taken in its proper signification in the first place, but in the latter, figuratively. In St. Paul, 2 Cor. v. 21, we read, "Him who knew no sin, for us, he hath made sin." Sin, in one place, is taken properly, but, in the other place, figuratively, that is, in sacrifice offered for sin.

We discover figures, not only in the language of the Scriptures, but in the very things themselves, which are treated of—the Paschal Lamb was a figure of Christ—the Red Sea of Baptism; Manna was a figure of the Eucharist, and Mount Sion of the Church. This, Rev. Sir, causes great obscurity in the Scriptures. First, the reader does not immediately see what it is that the figure represents. For example, that the four beasts represent four kingdoms and empires. Jer. xix. 10; that the Ram represents the King of the Medes and Persians, and the Goat the King of the Grecians. Danl. vii. v. 3. *ibid.* viii. v. 20. These and many others are with difficulty understood by the generality of readers.

In the Scriptures one thing is often a figure of things, which are contrary and repugnant, one to another. The deluge was both the figure of the *baptism* of the faithful, and of the *punishment* of the unfaithful; and the rock, which is Christ, was the Stone of Scandal and offence to those that perish, and to those who believe the Corner Stone.

You will acknowledge, that there are in the Scriptures many apparent contradictions, which must create great difficulty in the mind of the reader. Another great cause of the obscurity of the Scriptures is this, that a transition is often suddenly made, from the literal sense to the mystical,—from carnal things to spiritual,—from temporal to eternal,—from the kings of Israel to Christ, and conversely. This you will find exemplified in the Psalms and in the 7th chapter of Isaiah, where, from the history of two kings, a sudden transition is made to the B. Virgin. In the 14th chapter, the Prophet passes from the king of Babylon to Lucifer. In the 71st Psalm, the Psalmist passes from Solomon to Christ. In the 6th chap. of St. John the Evangelist, he passes from the barley loaves to the Eucharistic or Sacramental bread. In the histories of Scripture, things are not set down in the order of their happening; nor is their chronology very clear. Now, Rev. Sir, we have assigned a few of our reasons for thinking the Bible to be a very obscure book, a book hard to be understood: and we appeal to history, to the differences that exist on the most vital points of religion among the different Protestant sects, to prove that those differences, about the meaning of the Scriptures, grow out of the obscurity of the Bible itself. Since the Bible, then, is obscure,

how can it be the Judge of the controversies that arise out of this obscurity? When there is question of its own meaning, how can it possibly decide? Common sense tells us, that a judge, whose decisions are so obscure as to leave room for controversy, is extremely unfit for his office. We are convinced that such a judge would never be appointed or sanctioned by our Divine and All-wise Legislator. Will you have the goodness to tell us what the Scriptures have decided against Calvin, who informed his disciples that Christ spoke in jest, when he said, "If thou wilt enter into life, keep the commandments." What have they decided against Œolampadius, who interpreted the words of John xx. 26, "Jesus came, the doors being shut, and stood in the midst of them," thus, "whilst the doors were shut, Christ crept in through the window."

Our next argument to prove that the Scriptures are not the Judge of Controversy we reserve for another letter; as our object is to teach the Preacher of the Middle Dutch Church his Catechism, we beg leave to call his attention to the following lesson, which our Catholic little children are taught, for the purpose of keeping them in the "unity of the Spirit, and in the bond of peace."

Q. Is not Scripture a sufficient Rule of Faith?

A. No; it is not, without a Catholic interpreter.

Q. Where shall we find this interpreter?

A. In the Pastors that govern the Holy Catholic Church, the Apostles' successors, from whom we received the Scriptures themselves.

Q. Can plain Scripture deceive any man? Is it not at least a Rule of Faith when it is plain?

A. Doubtless it is; but it is not always plain when it is pretended to be plain; and where it is plain it is not always followed by those who pretend to make it their rule.

Q. Is not Scripture the pure word of God? What need of any other guide? Men may deceive us, but the word of God cannot?

A. The Scripture is the word of God; but heretics do not follow it in the controverted points, until they have, by their private interpretation, made it their own word.

Q. Do not at least Protestants, profess to build their faith on Scripture, and not on any thing else?

A. They do, indeed, all profess much; but none of them in fact build upon it. Do not all the sects in christendom appeal to plain Scripture, even while they dissent from one another? The Lutherans, the Calvinists, the Zuinglians, the Socinians, the Anabaptists, the Independents, all pretend to build their contradictory tenets upon Scripture. Yet faith tells us as well as reason, that their differences and contradictory systems of opinion and doc-

trine are not in the Scriptures, but in the mistaken understandings of those who undertake to be their own interpreters.

Q. What do you mean by private judgment?

A. To be guided by one's own sense in the interpretation of Scripture.

Q. Why may not every one be allowed to follow the Scripture according to the best of his judgment in matters of faith?

A. It is a most pernicious maxim; it destroys all obedience to the church, which we are commanded to hear; besides it is the parent of many evils.

Q. What are those evils?

A. Innumerable sects. No heresy but what took its beginning from it.

Q. Why may not I be allowed to follow my teacher, or the congregation or national Church I belong to?

A. No National Church, no private congregation or Teacher, dissenting from the Universal or Catholic Church can be a safe guide to their followers: all Sectarists and Heretics follow such guides.

Q. Why may we not at least follow the *instinct* of the *Spirit*? The Spirit of God cannot deceive us.

A. Very true, the Spirit of God cannot deceive you, but you may be deceived by those who tell you that you follow the instinct of the Spirit of God, when you do not.

Such, Sir, are the answers that you and every Biblomastix will receive from our poor children, and we defy you, with all your "Protestant lesson and logic,"—nay, with all the "Hebrew and Greek" you have ever learned, even the GRÆCA MAJORA, to refute them.

We have shown you that your Rule of Faith and Judge of Controversy has been that of all the heretics and heresiarch of the world, that Christianity has been libelled by it, and that it directly leads to infidelity, inasmuch as it involves the rejection of the Canonical books. The Scripture is your only Rule of Faith. Therefore, you can believe *only that* for which you have Scripture; but you have no Scripture for the *canonity* of the Scriptures; therefore, you cannot believe the Scriptures to be canonical: therefore your Rule of Faith *leads to downright Deism*.

This, Rev. Sir, is a "more fatal result," and demonstrates a greater departure from the true Rule of Faith established by the Redeemer, than any thing that can well be imagined. Do you really think, that any man of education could help pitying you, were he to hear you establishing your *only* Rule of Faith and Judge of Controversy, by vulgar ribaldry and scurrility. Let, even your "*virtuous* ladies" compare your last letter with the answers of the Catholic boy on the Rule of Faith, and they will be ashamed of

you. Were we to say that the Protestant Religion is 1500 years later than Christianity, and that it is a fatal departure from the true faith, because we find a man of extensive erudition, Dr. Adam Clarke, recording his belief in a modern miracle, what would the public think of us! Now, Sir, Dr. Adam Clarke, with the Holy Scriptures as his Rule of Faith, gives the following account of the MIRACULOUS growth of a woman's hair. "Margaret Horne, an inhabitant of St. Peter du Port, in the Isle of Guernsey, came to me to Les Terres, in June 1787, to be electrified, hoping it would cure her of a settled deafness, by which she had been long afflicted. I gave her a few shocks, through the head and ear, one Saturday evening, about the end of June. Having combed out her grey hair, and, according to her custom, tied it on the top of her head, (which it would barely do, being very short) she went to bed, and the next morning was astonished to find on taking off her cap, that her hair had in the night increased eight or ten inches in length. She immediately called Mrs. Johnson, in whose house she lodged, who, viewing it, was equally astonished, being perfectly acquainted with its former shortness. This *miraculous lock* (for so I must term it) is of a color different from the rest of the hair. The circumstances as above, I have taken from the conjoint testimony of Mrs. Horne and Mrs. Johnson, who are both members of one Society in St. Peter's, and who walk in the *light love, and liberty* of the Gospel of Christ!" What think you, Rev. Doctor, of the faith of Mrs. Horne and Mrs. Johnson, and of the great Doctor Adam Clarke, with their only Rule, the Bible? Whoever takes the trouble of turning over the religious publications of Protestants and Dissenters will find some hundred miracles recorded not less wonderful than this; yet these are people who laugh at Catholic credulity. Who has not heard of the famous Mary Toft, who brought forth rabbits, and of Joanna Scutchcote, who raised the dead to life; whose pregnancy was proved by Doctor Reece, whose votaries, amounting to many thousands, vouched she was pregnant with the Messiah? Who has not heard of Henry Lee, a follower of this mad woman, who killed a child in the act of circumcising it? (See *Times*, Sep. 10, 1824.) The memory of such things should chastise the superlative indiscretion of the Preacher of the Middle Dutch Church. In the time of Mary, Protestants had their "voice in the wall." Doctor Maxwell, Bishop of Kilmore, describes the Ghosts of Protestants drowned at Portatown bridge, "as sometimes having been seen by day and by night, walking on the river brandishing their naked swords; sometimes singing Psalms and at other times shrieking in a most hideous and fearful manner." Strange, Rev. Sir, that such things could be believed in the *full light* of the Gospel and under the influence of your only Rule of Faith. All we shall say

in conclusion is, that, such things, as well as your Rule of Faith, HAVE ORIGINATED IN SHEER FANATICISM, AND HAVE BEEN SUSTAINED BY IMPOSTURE.

We are, yours, &c.

JOHN POWER.

THOMAS LEVINS.

June 11, 1833.

Dr. Brownlee's Letter, No. 10.

TO DRS. POWER, VARELA, & MR. LEVINS.

"Tria faciunt bonum. &c. Three things make a good monk and nun; to speak well of the Superior; to read the *Breviary* as much and as often as they choose; and to let things go on just as they please."—"There shall come in the last days scoffers, walking after their own lusts."—*St. Peter*.

Gentlemen,—By the detail of extracts, in my last letter, I established the fact, that your peculiar ceremonies are based in unparalleled fanaticism: and that your whole system was founded by some of the wildest fanatics, the world ever saw. These extracts I copied from your own standard works, such as *Acta Sanctorum*, Butler's Lives, &c. You have not denied the truth of one of these extracts; and you cannot. I invite you to try your logic at a refutation of them. It was supremely silly, gentlemen, to pass the whole over, as you did in your last letter, with this Jesuistical question: "Do you imagine Catholics will admit your malignant fictions, while they mock and reject the dreamy legends of the visionary among *their own silly writers!*" Bravo! Hear him, Bishop Dubois, Pope Gregory 16th, your Priests call your *Acta Sanctorum*, your "deeds of the Saints," dreamy legends, and your Popes and various orders of monks, "*silly and visionary writers!*" He has denounced the whole evidence on which HIS HOLINESS proceeds, when he canonizes and adds a new god to the host of idols! You must give up to me, my opponents,—they are coming over to my side: you mightily encourage me to go on. Even Mr. Levins, if I may judge from his weekly peregrinations, and *Five Point* labours, will soon be illumined! I despair not: for, verily as "Balaam's ass did speak after being well cudgelled," why may not Mr. Levins have even his mouth opened to,—by a logical flagellation!

You repeat your slanders of Luther, "the Great and the Good." I have only room for *two* remarks here. Every scholar knows that Luther, when more illumined from monkish ignorance, did admit the epistle of St. James into the canon. It stands in Luther's German Bible, and if you will consult Woolfi Curae, Philol. vol. v. 6., and also Fabricius Biblioth. Graec. Lib. iv. cap. 5. sec. 9, even *you* can see and feel the evidence of your convicted

slander about Luther's rejecting the epistle of James. My other remark is this:--Gentlemen, look nearer home. The Roman Church, in the 4th century, denied the canonicity of the *Epistle to the Hebrews*! St. Jerome tells you this. See his *Treat. of Illustrious Men*, cap. 59, and his *Epistle 53* to Paulinus. The Greek Church first adopted the full canon: the Roman Church stood out long against "the Hebrews:" but she was finally "cudgelled" by the Greek Church into orthodoxy, on the canon, so far as it respects "the epistle to the Hebrews!"

You say a good deal in your last about "THE STAKE;" and "my coming voluntarily up to YOUR STAKE." I know that your spirit leads always that way. And even to-morrow, had your bloody sect the ascendancy, you would plant the stakes, and light up the Smithfield fires in our Park! I know it, and you know it: and even now anticipate it! But may God in his rich mercy, preserve the Lord's Church, and our happy Republic, from the bloody Jesuits! Amen.

Your view of my *nine* letters is edifying: it shows how deeply you feel under the lash; and how utterly unfit you are to answer soberly one of my arguments. You do not advance *one* idea,--or *one* objection, which has not been fully refuted, over and over again. See my 6th and 7th Letters.

The rest of your Letter is filled with a fresh ebullition of characteristic extravagance against the Holy Bible, copied out of your old, convenient *Mumford and Milner*; together with the poisonous morsel from the infidel catechism, with which the Jesuits pollute the tender minds of the Catholic children. May Jesus Christ preserve these children from such soul-murdering doctrines, as are instilled into their minds by their "spiritual teachers," and infidel catechisms!

I had thought you had reached the depth of deism and blasphemy. But I see that "in the lowest depth," there is a "lower deep still opening" under you. In *Tr. Tell.* p. 191, col. 1, you affirm that "the Protestant Rule and Judge of Controversy," namely, the Bible and the Holy Ghost speaking to us in it, have been the Rule and Judge of Heretics and Heresiarchs: "that the Rule and Judge," namely, the Bible and the Holy Ghost, "have libelled Christianity;" and "do lead"---that is to say, the Bible and the Holy Spirit, "lead to downright Deism!" If there be "a lower deep" than this, then do I know nothing of human wickedness, and anti-christian depravity!

Your "Adam Clarke's" tale of "a *miraculous growth of hair*," you propose as an offset to my detail of your "accredited miracles." This is supremely ludicrous; and shows how much you are stunned and utterly confounded by the exposure of your Roman fanaticism. I quoted a sample of your miracles, believed, and taught

by your own Popes, and duly entered at the "*Office of Miracles at Rome*," by your knavish compeers. You reply to this proof of your incurable fanaticism by a *bull and frog* story from "*Adam Clarke*," about a natural phenomenon, a wonderful *growth of a woman's hair*! Oh! he! jam satis.

You quote the cases of *Toft* and *Joanna Southcote*. Is it not marvellous that you should not know that these eminent fanatics borrowed their system from your own *Taulerus* and *Cressy*! But here is the point you forget to notice. When fanatics spring up among Protestants, we cast them out and disown them. But when they appear in "*Holy Mother*," she sings hosannahs to them, and adores them!

Now, Gentlemen, I go on to other points. You are pleased to repeat in almost every Letter, that I do not adhere to the subject of discussion—"the Rule:" that all I say is foreign to the subject, "*the Rule*:" that it has nothing to do with "*the Rule*:" that "*the Rule*" has been abandoned, forsaken, and lost! Now, this can be intended only to amuse, and absorb the attention of your partisans. If intended for wit, it comes far short of the irresistible sallies of *Fergus McAlpin*, who gravely tells the public that Mr. T. C. LEVINS's dialects and ribaldry are "*logic irresistible*!" And that the Priests are neither Deists nor blasphemers in their letters.

Now, so far is your charge from being true, of my having abandoned the subject, that I have in fact thus far, been fortunate enough to observe the strictest *UNITY* in my discussions. In your first note, you simply asked me "to state our Rule of Faith, and our Judge of Controversy." I complied with this, by stating that our Rule of Faith is the Holy Scriptures; and that the Judge of Controversy is Almighty God, speaking plainly and clearly to us in them. I did not stop here, although this was all you demanded: --I next brought forward the proof, that the Scriptures were the only and sufficient Rule: I showed this from *external* evidence, and *internal*: I showed it from various passages, that God speaking to us in the Bible, declared it his own word; and pronounced it *perfect and sufficient*. Psalms xix. Isaiah viii. 20, Isaiah lv. 11, Jerem. xxiii. 28, 29, 2 Tim. iii. 16, 17, Rev. xxii. 18, 19. And it is madness to suppose that the divine Rule needs the paltry aid of human additions! I even continued to place an abstract of this proof, at the beginning of my letters, until the public were satisfied, and *you* had not one *new* idea more to advance against the Bible!

I next endeavored to draw you out in defence of your Rule! You carefully guarded against this. You know that you cannot prove your Rule of Faith by the present authority and infallibility of your Church. And I give you the credit of a shrewd and

well conceived retreat. But is not your silence ominous? Are you not betraying a consciousness that your clumsy Rule, contained in some *fifty* folios, is utterly untenable, utterly indefensible? You can never prove that Christ instituted, by divine inspiration, the Apocrypha, and unwritten tradition, and the unanimous consent of the Fathers. You can never create a paradise out of this continent of mud! In the midst of your awkward flounderings in this matter, I succeeded in drawing you into your "vicious circle;" and I fully convicted you of your Roman sophistry, by which you impose on your simple and uneducated partisans. You first proved "Holy Mother Church" from certain marks taken from the Bible; then you established the inspiration and authority of the Bible from your "Mother Church!" But the same sophistry and "vicious circle" appear also in your doctrine of TRADITION. The word tradition signifies *something delivered* by one to another. It is used, *first*, to signify these doctrines and ordinances which the Apostles delivered from Christ to the Churches. 1 Cor. xi. 23, and ch. xv. 3. *Secondly*, It is used to express the *manner* in which a thing is conveyed down; and hence, tradition, in this sense, is either oral or written. The doctrines and ordinances are handed down by the written word of God--the Scriptures. See 2 Thes. ii. 15. And these, we declare, contain all that is necessary, "to make man wise unto salvation." You, on the contrary, maintain, that besides the written word, there is a body of oral traditions conveying down from Christ the peculiarities of Popery: "and this," says the Council of Trent, "has been done by an uninterrupted chain and succession."

You have found it necessary to try to prove *two* things here. namely, that these traditions did come from Christ's lips; and that the chain has been faithfully kept unbroken. But no man can, while in his senses, believe without evidence; and no man has evidence, unless he be well acquainted with all the dead, and with all the living, who had this chain of tradition, in their keeping. It is entirely different from that which is written down in ten thousand copies, every where received and read. Those traditions floated down on the tongue, by hearsay evidence. Unless we know the truth and fidelity of all the dead, and of all the living, who did and still do hand them down, it were an insult on common sense, to ask us to believe these traditions!!

How do you get over this impossibility? Why, by plunging deeper and deeper into absurdities. For instance, *first*, you resort to the UNANIMOUS CONSENT of the Fathers: and lay down this maxim, that what has this *unanimous consent* is true tradition: what has it not, is to be rejected. Now, you load yourselves here with a task, which, as we showed, no uninspired man can achieve. To establish this *unanimous consent*, you must produce an authen-

ticated copy of the Fathers, free of all additions and alterations; and you must demonstrate the fact of this: you must then go over all their *thirty-five* enormous folios: exhibit their 40,000 pages to the public, and prove *infallibly* that there is no error, and *no contradiction* or *doubtful sentiments* in one of them; but an unanimous consent to all your peculiarities of Popery. How many millions of such men as Dr. Power, and Mr. Levins, would it take, with the aid of Dr. Varela, to do this, think you? No tongue can tell!

But mark it, the settlement of this point, is simple and easy on our part. For while you are put upon proving a *negative*, we have the easy task of proving an *affirmative*. I have done it in my Letter VIII. I selected *ten* of your essential peculiarities of popery: and then adduced from *six* to *seventeen* of the best of the Fathers, who are *point blank*, against each of these peculiarities. It is of no consequence to us whether your Fathers' volumes be authentic or not. And thus, by the simplest process, your UNANIMOUS CONSENT to your system, has been utterly annihilated. No man in his senses, none but a Jesuit and a knave will venture to affirm that there is any such thing as an UNANIMOUS CONSENT of the Greek and Roman Fathers. There is an *universal contradiction* on their part; both among themselves, and against all the essentials of Popery.

But, *second*, you all saw this evil, and to remedy it by a marvellous fiction, to astonish the natives,—you have invented the wild and extravagant fanaticism of INFALLIBILITY. And you affirm with solemn grimace, that “the Church,”—meaning the Roman Priests—“know these traditions by her INFALLIBILITY.” Now, mark your sophistry and vicious circle. Who has a right to decide on these traditions, and this infallibility? “Why, the Church, to be sure,” say you: “that is to say, the Romish Priests.” You stand forward with no other power and authority than that which is derived from tradition and infallibility: and by virtue of this said power, from unproved *tradition*, and unproved *infallibility*, you decide formally that these traditions and this infallibility are from God our Saviour! You borrow from these uninspired novelties, all your power and authority of office: and then by this official power, you prove tradition and infallibility divine!!! And to throw around the whole argument a flood of glory, “the crater, Fergus McAlpin,” tells the religious public to believe that Mr. Levins, that is to say, his own dialects and incurable blasphemy are “irresistible logic!!”

These arguments of yours,---(we call them *sophistry* and the “vicious circle,”)---are the entire corner stone of your old and tottering edifice,---already tumbling about your ears,---for, blessed be God, the 1260 years of “the Beast’s” reign, are now verging

nearly toward their close. This is the only and entire idea which you have advanced, stript as it has been, of all your verbiage and coarse wit, and blasphemy! This you know well; and the reading public also know.

But, I did not stop here:—your Rule I next attacked, and logically demolished by *TEX* arguments: no great task: and no great honor in doing it, I frankly admit: but these *TEX* arguments have not to this day been touched, far less refuted by you. Yet, “Fergus MacAlpin” tells the public to believe that Mr. Levins’s “logic is irresistible!” This was the second branch of my argument; having refuted your Rule, the only rival Rule set up; of course, I was entitled to the conclusion that our Rule is the only Rule of Faith. Thus far, then, was there not *perfect unity* in my discussion? I next devoted two long letters number 6 and 7, to the refutation of various objections which your zeal had collected, against the Holy Bible, our Rule of Faith; and you now stand convicted of Deism, of the Hume and Voltaire school; in the estimation of every Christian, and of every Deist in the community! To accomplish this, and strip the vizard off your face before an indignant community, was, I repeat it, one main object of my lingering so long on the Rule. My labor has not been lost.

In the 8th letter, I showed that, in abandoning the Word of God, as the only Rule, you have necessarily apostatized from pure Christianity; and have erected a perfectly novel system in its stead. In my ninth letter I have endeavored to follow out this argument. I exhibited a collection of historical documents, to demonstrate the appalling result of your apostacy from the *ONLY* Rule of Faith. I proved, from your own authentic books, that your leading doctrines, rites, and monkish orders are established in fanaticism! Is there no unity in all this discussion? When, and where have I abandoned the subject? Has not the Master told us that “by their fruits ye shall know them?” Have we not, then, conducted our readers to the pure word of God, which like the tree of life, bears all manner of fruit; yielding its fruit and leaves, for the spiritual food, and healing of the nations? And have I not, amid all your unmanly vituperations, been solemnly warning all men against an approach to your fatal tree of death, more deadly than the tree of the East, whose mortal influence poisons the air and scatters on every hand, wasting pestilence and death!

I congratulate you on your frankly avowing the truth, for once, namely, that there is no version of the Scriptures in English, authorised by your Pope, or Mother Church. Your reply to my question on this subject was “*Transeal!*” That is, let that pass; meaning thereby, to say,—“we Priests are found out: it is proved against us: our ‘Doway Bible’ is a *hoax* on the Protestant pub-

lic: it is unauthorised by the Pope and Church!" I laud your candor. But, then you have placed your Vicar General, Doctor Power, in a predicament in which no man of truth or honor can be found. You have "*pontifically*" convicted him of a mean and scandalous imposition, and at the same, of a shocking impiety. In Clinton Hall, in presence of the public, he lifted his hands towards heaven, and made a solemn appeal to Almighty God that he and his priestly associates did zealously encourage the reading of the Holy Scriptures by the laity of their flocks, in this city! And yet, there is, as you now admit, no authorised version of them in English!!

This is the second extraordinary admission which has been extorted from you, and which I had not anticipated. I allude to the avowal in your letter No. 1. that your religion, and that of the Protestants are not modifications of the one thing; that they are essentially distinct. You say, "If the Catholics are right, your Reformation was superfluous and a rebellion against heaven. If you hold the truth, the chief part of Catholic worship is not only erroneous, but idolatrous: an offence against heaven, &c." I thank you for this admission in the face of the American people, and I trust it will never be forgotten by the reading and reflecting community. We are as opposite as Christ and Belial! And by this last admission, you have doomed your own Rule, in as much as it proves that this part of it, namely, the Holy Scriptures, and also the Apocrypha, are utterly inaccessible to your priests, as well as the laity. And when we take into consideration the fact that the Unanimous Consent of the Fathers does not exist; and its proof by you will live and die in the land of promise; most manifest is it, now, if any doubt did heretofore remain, that your Rule is by your infatuated admission, defective, intangible, false, and utterly useless and nullified! **YOU HAVE NO RULE OF FAITH FROM HEAVEN!!** And, hence, as in all usual processes of nature;—for monsters beget monsters,—your Rule, originated by the prince of darkness, naturally begets apostacies, the novel sect of Romanism with all its putrifying mass of fanaticism, and superstitions, and idolatries;—unparalleled in the moral history of the Universe!!

In my last letter, I drew the public attention to some of the proofs of this. I beg leave to devote another letter to it. Be pleased then, gentlemen, to follow me in the pleasing task!

"From the sublime to the ridiculous, there is only a single step," said Napoleon in his fatal fall. In the irrecoverable fall of the Romish Church, she has united the most lofty and daring in claims of power and homage, with the most fantastic, ludicrous, mean, and base in imposture, and degrading in action! The illustration of this will teach us the appalling consequences of

abandoning **THE ONLY GUIDE AND RULE**, as the "*anomos the lawless One*" has done in Rome.

1st. This "Lawless One" has set up claims on the human conscience, which place at defiance, all sober conceptions. The Romish priesthood claims an unbounded ghostly power over their votaries, their deluded people. Without a special *written* license from the priest, no man, or woman, dare read the Holy Bible,—even admitting that there were an authorised version within their reach. That is to say, God is not allowed, without sacerdotal permission, to speak to his own subjects! And men, who have to account unto God, each man for himself, and not by proxy, are not allowed without a wretched polluted priest's permission, to hear God speaking unto him! The Romish Church tells the Almighty God, that he shall not be heard, but through a priest's lips, and even as that priest chooses! The Romish Church tells the Almighty, that the Priest shall explain his divine will, just as the priest,—ignorant, incontinent, and vicious as he is,—shall be pleased: that God is not the Lord of the conscience; that the priest has a right to dictate to man all that God only has a right to say! That the priest opens heaven; and that the priest opens and shuts up in purgatory, and in hell; that though Christ commands "*to come without money and without price*," the priest and Church tells the Almighty that, they shall pay their money and give the priest his price of the Mass! that though Christ has "the keys of hell and of death," and sets his people all free, the Pope and his priestlings reply to the Most High,—"*Now thou shalt not wear the keys of hell and of death, I demand them of thee; because certain Popes dreamed a dream and told us that St. Peter got them from thee,—thou shalt not have them!*" Besides, no man shall taste the freedom from the yoke of bondage, nor have their souls emancipated from purgatory until we get all the gold and silver from them which we can extract!" This is the mandate from your throne of Mammon!!!

Hence, Christ and his atonement are entirely shut out, the idol is set up in its place; human merit, gold and silver, occupy the place of his unspotted righteousness; holy water, penance, and ghostly absolution occupy the place, which the Holy Spirit occupies in his own pure church. The very object of divine worship is now lost sight of, in the confounding and bewildering multiplicity of created gods and goddesses,—the idols set up! The Virgin is Queen of Heaven: she is, O horrible! "the Mother of God!" And her mother St. Anna is "**THE GRANDMOTHER OF GOD!!**" The Virgin has more prayers offered up to her by your *well educated* flocks, than what Christ has; as every one knows who is acquainted with your female disciples. And each new saint, added for money, and by some sublime Catholic miracles, absorbs for a

season, all the worship. In the year 1171, for instance, there arose a new god; namely *St. Thomas a Becket*, an impious and haughty Priest, the curse and scourge of his country; and a rebel against his lawful sovereign; who screened from the civil law, the Priests in their infamy and pollution. He was murdered by some men, indignant at his insults offered to the king. In due time a magnificent altar was erected to him in his Cathedral near those of Christ, and "the Holy Mother of God!" One main use of altars in our Priests' mass houses, is—by the way,—to receive the needful, namely, the MONEY! The Holy Priest must not handle it: he needs no money; holy man! his whole soul is in heaven! The altar receives the money: it is given—not to the Priests—Oh, no—it is given to God and the Saints! Well, the amount of gold and silver piled up on the altar is the clearest and best evidence which of the Saints gets the most devotion! During the young honors of the new God, the accounts stood thus; On Christ's altar £3, on that of the dead priest, £832!! Next year—this Priest eclipsed Christ and "the Mother of God," accounts stood at more fearful odds! On Christ's altar £0;—nothing! not one copper farthing, and hence no prayers to him!! On the altar of Mary were laid £4: 1: 8. On that of the wretched dead priest £954: 6: 4.

The Roman pontiffs are invested with different degrees of power by the four grand factions existing in the bosom of "undivided Mother Church." The first makes him merely a President: the second, an absolute monarch: the third, makes him equal to God, and calls him "Our God," "the Lord God the Pope:" "our God on earth:" "None," says St. Bernard, (1725) "but God is like unto the Pope, either in heaven, or in earth." *Edgar's Variations of Popery* p. 158. The fourth faction makes the Pope superior to God. "He has the plenitude of power, and is above law." *Gibert* 1. 103. *Bellarmino*, iv. 5, declares that he can bind the church to believe that virtue is vice: and vice is virtue. "Possumus, &c. We can dispense with law." See the *Decret. Gregor. III.* 8. iv. "The Pope (Leo X.) has power above all powers in heaven and in earth." See *Labb. Concil.* vol. 19. 924. *Edgar*, p. 161.

This is the grand practical doctrine exercised with such tremendous mischief at the confessional. Such power is lodged with the Priest that he can make sin no sin; and vice laudable, if committed to oblige and favor the Priest. "If you sin with me and comply with my will" says the holy man possessing a chip of the Pope's infallible power,—“I will absolve you, after we are done!” “I will absolve you—for a trifle,”—said a holy Priest to a lady of my acquaintance of the North Dutch Church, when he was urging her to play cards and gamble, on a Sabbath afternoon!

In virtue of this unlimited power, the Pope and his Jesuits claim authority over the bodies and souls of all men; and over all their property,—be they Romans or be they Protestants! Does any man possess such feeble conceptions of the nature and spirit of St. John's "Beast," as to imagine that the Protestant's apostasy and heresy have put him beyond the Pope's power and claims? NO: HE CLAIMS DOMINION OVER EVERY PROTESTANT AS MUCH AS EVER!!!

He claims power also, over all governments, in all kingdoms, and in all republics, be they Protestant or Catholic. I know that my credulous fellow citizens will not believe this. But they must allow me to say that this credulity proceeds from the success with which the crafty Jesuits have blinded our eyes; and palmed on us a system, as their system, which every Priest knows to be ridiculous and false as the prince of darkness. I speak not of the enlightened and truly patriotic Catholics, who have seen through the mask of ghostly hypocrisy. I speak of the Roman Jesuitical system, with the Pope at the head of it. "It is a thing most manifest," says a Romish author, *Tesoro Politico*, &c. 1602. p. 20,—“That his Holiness has universal power over all: not only in his own States, but in those of other Princes, and in all the world, &c. And Bellarmine, *Lib. v. cap. 6*, teaches that “the Pope has the chief power of disposing of the temporal affairs of all Christians, in order to their spiritual good.” Yes, for their spiritual good! Riches, and Scripture doctrines corrupt men. And, therefore, for man's spiritual good, the Priests take away the money and the Bible: and burn the body, for the spiritual good! And all the world has read the saying of Pope Innocent III. “The Church, my spouse, is not married to me without bringing me something: She has given me a dowry of a price beyond all price,—the plenitude of spiritual things; and the extent of temporal things!” “The Pope,” says a council with Gregory VII. at its head, “ought to be called the universal bishop; he alone ought to wear the tokens of imperial dignity; all Princes ought to kiss his feet; he has Power to dethrone empires and kings; and is to be judged by none!” And Rome never amused herself with empty titles like the Persian and Chinese Princes. They uttered their diabolical edicts in thunder; and executed them with fire and blood! They excommunicated kings; deposed them from their thrones; absolved subjects from their lawful allegiance; moved nations to bloody rebellion; abrogated national laws, put an end to commerce, and trade; turned once happy nations into fields of blood. An endless succession of wars in Germany was originated by Pontifical pride; no tie was held sacred; no oath was binding; no law of God or man was respected, if the Roman Pontiff could only gratify his Satanic passions; and extend his anti-christian

power! In a word, Kings, and Princes, and Magistrates were sacrificed to his ambition. And while the flames of war kindled by him, raged over many lands, and while oceans of human blood were shed by his infernal emissaries, even the priesthood, he was all the time busy in drawing in the wealth of the contending nations. He weakened, and divided, and then conquered, and gained infinite wealth by national robbery! And all this was done in the name of Christ; all this robbery was for man's spiritual good; all this money went into Holy Peter's purse!!

Touching the nature and extent of the Popes supremacy there is a mistake too generally prevailing among our fellow citizens. Our political men, and very many of even our Christian professors, conceive that it exists merely in name, among the Roman Catholics in our country; and that it is not acknowledged now by the enlightened members of that sect. This is a great error. I am indebted to an estimable friend of mine for an important fact which goes to illustrate this matter. He states what took place in our State Legislature about 26 years ago: he was at that time, a member of it. Francis Cooper, Esq. one of his associates elected, was a Roman Catholic: he could not take the oath of office and allegiance because it bound him "to abjure all allegiance to king, prince, potentate and power, whether *ecclesiastical* or civil." He could not abjure the Pope's supremacy. On his petition, and that of the Roman Catholics, a bill was brought in to strike out the word "*ecclesiastical*." An animated debate took place, and owing to the rage of politics, and the general want of knowledge of the true nature and tendency of Popery, it was carried. And so the Roman Catholics do not abjure foreign *ecclesiastical* allegiance. This establishes the fact that the Papal supremacy is claimed, and admitted, here, as much as in the darkest lands of Europe. And this Papal supremacy includes a ghostly despotism over his votaries not equalled in any Turkish, or any Pagan lands!

Some, I dare say, are disposed to admit that the plea of the papists is plausible and right: that they own him merely as their "spiritual head." I have two reasons why I demur to this. First, it cannot be republican; nor salutary to civil liberty to be under such foreign despotism,—that a man cannot think, nor write, nor act, or even read the Holy Scriptures without being exclusively moved and dictated to by a foreign despot. A man who thus sells his soul, and his Christian liberty, can never be a good and faithful lover of American liberty: it is utterly impossible. But, this is not all, this separation of the *ecclesiastical* from the civil and temporal power of the Pope is not authorized, not even recognized, far less allowed by the Pope: it never has been yielded up by him: and it never can, and it never will. Why? because a despot

never yields, but for ever tries to acquire more power: and because, as every papist pleads, the Pope and Church are infallible, and immutable. And it is most manifest that all papists who separate the spiritual from the temporal power, are in the very act of rebellion against the Pope: and are in the act of robbing the Pope of the most brilliant gem in his crown,—his infallible immutability! The sentiments of the Popes quoted above, fully prove this. And the case of Mr. Farman; and the late difficulties between the highly respectable and intelligent trustees of St. Patrick's, and the Priests, must satisfy every one that the Priests and Jesuits here have never given up this claim of temporal power: and never will. It is true, they tell the Protestant public, that they admit only the spiritual power. But they do know, and every intelligent man in the community knows, that the Priests have sworn before Almighty God to uphold the Pope IN ALL THE EXTENT OF HIS POWER: they do own his civil power as much as his spiritual, or as the only alternative, they are perjured knaves!

The present Pope has exhibited all the intolerance and bigotry of the ninth century; and let the American public look to it,—every one of you, gentlemen, and every Bishop and Priest believe and avow the same sentiments. Hear them: in his Circular Letter published in the Laity's Directory in Europe and America, this supreme head, lately pronounced from the Vatican, that "LIBERTY OF CONSCIENCE IS AN ABSURD AND DANGEROUS MAXIM: OR RATHER THE RAVINGS OF DELIRIUM!" And you, gentlemen, believe and unblushingly advocate the same thing: and you have not the assurance to come out and deny it. Let the American public, both political and religious, look at this: let them watch the Priests if they will disavow this bull of their present ghostly head at Rome!

This is not all: the Pope and all his Priest are sworn enemies to the liberty of the Press: to them it is a torturing nuisance. Hear the present Pope's own words in the above named Circular. The liberty of the Press, he calls "THAT FATAL LICENSE OF WHICH WE CANNOT ENTERTAIN TOO MUCH HORROR!" And if ever they gain the ascendancy here, they will soon show this, by the Codex Ex-purgatorius; by chains, dungeons, racks and fires! In admitting the Pope's supremacy, they are sworn, on pain of damnation, to admit and honor all this dictation from the Pope!

2d. In Rome's utter apostacy from the only Rule of Faith, *she* HAS IRRECOVERABLY LOST THE SPIRIT OF CHRISTIANITY. Her whole system, and her whole priesthood breathe the deepest malignity against all who differ from them.

The genius of Christianity is love, pure, holy, unsubdueable love and benevolence. "God is love; and he that dwelleth in love dwelleth in God, and God in him." "He that loveth not, knoweth

not God, for God is love." "If a man say I love God, and hateth his brother, he is a liar!" "Whosoever hateth his brother is a murderer! and ye know that no murderer hath eternal life abiding in him." St. John's 1st Epistle. This is the pure genius of Christianity.

Now contemplate the spirit of the Roman Catholic Church, ever since her great apostacy;—as displayed in her dogmas, and actions. The maxim "THAT NO FAITH IS TO BE KEPT WITH HERETICS" has been a favorite doctrine with Rome, most firmly believed and rigidly acted upon. Pope Gregory VII. made a decree to this purpose, which has not been revoked. Martin V. said in his letter to the Duke of Lithuania,—“Be assured that thou sinnest mortally, if thou keepest thy faith with heretics! Gregory IX. made a decree absolving all people from their vows and obligations to those who had fallen into heresy. And the Bishop Simanca, sometime Professor of Law in the University of Salamanca, in his famous work “The Catholic Institutions,”—says in his Commentary on this law of Gregory IX., that “by this law, all governors are set free from the bond of their oath.” “A Catholic wife is set free from her obligations to perform her marriage contract with her heretical husband.” And he adds “Justly, therefore, were some heretics [Huss and Jerome] burned by the Council of Constance, although they had been promised security!” The general council of Constance did solemnly establish this characteristic and sanguinary dogma of the Roman Catholic Church, that “no faith must be kept with heretics.” And all are heretics who differ from “Holy Mother,” in faith, and in the least iota of ceremony.

Carrying out this principle, Rome pronounces all who refuse to yield unlimited obedience to the Pope's despotism in all things, to be heretics; and heretics are traitors against heaven and Almighty God, because they are rebels against heaven's vicar. And by that fact are their lives forfeited; and it is a duty to burn, kill, cut down, and exterminate them from the face of the earth. “And the blood of heretics,” say the Rhemish annotators, “is no more the blood of the saints than is the blood of thieves and murderers!!” By this solemn dogma of the Romish Church, all devoted Roman Catholics are taught from their childhood, to believe that to kill a Protestant, or a heretic, is doing God a service, because it is the act of executing Holy Mother Church's law. Hence that unsubmitable enmity, malice, wrath, and murderous hatred, which all bigoted Catholics feel in their hearts against Protestants, Jews, and others! They abhor them even as one abhors the prince of darkness! They believe them all to be worse than thieves, robbers, and murderers; their canons and their priests daily teach that not one man can be saved who is not a Roman Catholic!

And besides these weekly and daily impressions made by the priests, and by the diabolical spirit breathed throughout their books and conversations, "the faithful" are accustomed once every year at least, that is on the Thursday of Passion week, to see the Pope's representative, in his flaming scarlet robes, (the emblem of their bloody purpose) pronouncing the curse of present and perpetual perdition on all Protestants. This is regularly done in our cities and throughout the land.

This spirit, thus nurtured into being, has often burst forth as a merciless demon from "the bottomless pit" Hence the murderous wars of the Crusades against the Turks, and the Christian Waldenses! Hence the wars of Germany, and of all Europe, in the dark ages, and in the times of the Reformation. The Roman Catholic princes of the house of Bourbon, and Austria, went forth at the Pope's nod "doing God service," for "the spiritual good of man;" persecuting, plundering, burning, and killing Protestants. Hence the horrid interdicts, and excommunication of kings, and whole nations; hence depositions, and the absolving of subjects from their allegiance and duty to the magistracy, and the laws; the suspension of trade and commerce; the refusal to let the dead be buried; and all the innumerable evils which Popish fury could devise and inflict on a people: Hence the cool and systematic murders of Protestants and others; in a long and bloody train of persecutions,—not to speak of the Inquisition. FIFTY MILLIONS OF HUMAN BEINGS, as we shall afterwards show, have been offered up on the altar of the bloody Roman Catholic faith. St. John, in vision, saw Rome Catholic "drunk with the blood of the Saints," Now, he that hateth his brother man, is a murderer! What must Rome be, which has made the hatred of men, who differ from her in religion, an article of her solemn creed? What must she be, who has shed such oceans of human blood? Is it not a mockery of religion and reason to call her a church of Christ? Is it not an outrage on reason, to call that—Christianity, which stimulates her to do such damnable deeds? Moloch and Juggernaut are mere children in murderous crimes, compared to this. Tell me not that Protestants have persecuted. They have done so; but then it is no part of their religion. Calvin and others acted under the unrepealed bloody laws which had been passed by Roman Catholics, when Servetus was burned. There is nothing in the canons or creed of Protestants stimulating to persecution: but, on the contrary, every sentiment in their creeds and confessions, breathes love and benevolence. The early Protestants were only acting out the infamous lessons which they had unhappily learned from the Roman Catholics. But it is a part of the canons, and an elemental part of the religion of Rome, as we have seen above, to persecute and kill heretics! And as if all this were not enough,

the Pope claims the power of persecuting, even after death: he claims the power of damnation! He has the keys to shut out of heaven, and shut up in hell! Let any look, for proof of this, into the Bulls. I take up, for instance, the Bull of excommunication against Queen Elizabeth of England. Here is the title of it. "The damnation and excommunication of Elizabeth and her adherents, &c." "Pope Pius, servant of the servants of God,"—(marvellously humble this knave was)—"in perpetuam rei memoriam, &c." Here we see the result of the Roman apostacy, from the ONLY RULE. Can that Rule adopted by the Romish Church, which stimulates to such deeds these monsters in human form, be a Rule given to us from infinite love and benevolence? It is impossible!

3. Can a Rule which GENERATES THE MOST DEPLORABLE IGNORANCE, AND REVOLTING PROFLIGACY, be ever imagined to proceed from the fountain of all light and holiness?

In every Catholic country, the priesthood, according to the letter of instruction, and oath of office, direct their unmitigated hostility against these two things; namely, the promiscuous reading of the Holy Bible; and the universal education of the people. "The Bible shall not be given to the people: the laity shall never be permitted to read the Scriptures, when, and as they please;" education shall not be given to the people universally; we are the fountain of knowledge; we the Catholic priests have the keys: we have the keeping of God's will and secrets: and we let the light out, orally, as we please! Education and reading the Bible only make heretics! The more intelligent a people are made by reading, the nearer are they to damnation!" This is in every priest's lips: it is the burden of their preaching; and of their every day conversations.

The Pope in his late Circular, denounced Bible Societies, as "the device of the devil." And his priests, as in duty bound, by their oaths, re-echo this hostility to the Bible and education, every where. And in our own land, as well as in Italy, and Spain, the priesthood are laboriously employed in watching over their flocks: not in instructing them: not in meliorating their condition: not in communicating education and industrious habits! But in checking the dangerous inroads of light; and the fatal consequences of universal education! And in those places where the influence of Protestants constrains them to open schools, what do they teach the youthful spirits of our city? To say ten thousand Ave Marys: to pray to innumerable idols: to hate and execrate the English version of the Bible: to hate and abhor Protestants: to own the Pope's and Priest's unlimited despotism: to consider the Pope's and Priest's power above that of our President, and all our governors; and all the magistracy of the land: that our government

and magistrates, being heretics are merely usurpers; that the time is coming when they shall gain ascendancy, and shall crush all heretics and all heretical rulers! And, yet, these men would wish to have money from our public funds, paid by the taxes levied on Protestants, to support these nunneries, and seminaries, where these principles are taught, subversive of all order in Europe, and America!

The people who are imbued with Popery, are, generally speaking, more ignorant, and far more ferocious than those of Pagan Egypt, Greece, or Rome. And in point of idolatry, superstition and morals, the ancient Greeks and Romans were far purer, and more refined! The proof of this meets the eye of every traveler in Switzerland, Italy, Spain, and in trodden down Ireland. Poverty is the child of Romish idolatry and superstition. In the Eastern despotism, the tyrant robs the subject of the fruits of industry; and paralyses all his efforts. In Popish communities the PRIEST fleeces the obedient flocks; and paralyses the arm of industry. Add to this, that there are so many Saints days, and Lady days, and holy festival days, when no man truly Catholic, dare follow his lawful avocations. These do almost cut off the poor man's little income: and make him miserably poor. And, then, patron Saints days are closed with brutal revelry and debauchery! They glorify their saints and idols, by fighting, gambling, swearing, blasphemy, and brutish drunkenness! Look for proof at Rome, Naples, Madrid, the South of Ireland, and that portion of the holy Mr. Levis's holier portion of his parish, called "THE FIVE POINTS" in the sixth ward of New York!

We formerly quoted the lives of the Popes: and showed out of your own writers Baronius, and Guiciardini, that "He was usually deemed a good Pope who did not excel in wickedness, the worst of the human kind!" And he being the fountain head of impurity, pollution naturally flowed, through his own accredited priesthood, as a dead sea over all the land! The moral infamy of a Church must be consummate, when, by the decree of Pope Paul III, houses which I cannot name, were openly licensed; and 60,000 infamous beings yielded their immense revenues of wickedness to the Pope's treasures. And it is so in Rome, unto this day!—These licenses afford "Holy Father" large revenues!

And it has been a subject of amusement to those who are intimate with our priests, to hear their affectation and prudery about the admirable little book, and true narrative "Lorette, or the daughter of a Canadian Nun." They call it "an obscene fiction!" Bravo! A Roman Catholic Priest affecting to have his modesty shocked at "LORETTE," a moral and instructive narrative! A priest shocked at imaginary "obscenity," into whose ears, and imagination, and heart, is daily poured, at the Confessional, a

into a common sewer, all that is impure, polluting, and loathsome, in a whole parish! "Credat Judaeus Apelles, non Ego!"

Let any one take up Paschal's Provincial letters, and that book sold in our bookstores, called "Secreta Monita, The secret instructions of the Jesuits:" and let him read the extracts out of the 326 Jesuit writers, on morality, and he will easily discover that paganism, counting in even Sodom, had nothing to equal Romish doctrines, and Jesuit vileness!

I took up the folio volumes of Ludovicus Molina the other day, and read a passage to a friend of mind, out of the 1150 page, 2d volume, in Latin: to give him an idea of the moral instructions given to servants, as he had some Roman Catholic servants in his family: I then turned to the extract out of Cardenus, Crisis, Theolog. Diss. 23. cap. 2. p. 474; and there read to him, what is instilled into the ears of the "simple faithful," that he might know how to trust these women who go to make confessions to expelled Jesuits. Here are the words. "Servants may secretly steal from their masters as much as they judge their labor is worth, more than the wages they receive." "In good earnest," exclaimed my friend, "one of my domestics, who is quite punctual in going to confession, has been reducing this literally into practice: I have detected this Roman Catholic woman robbing me, to some considerable amount."

"She acted upon principle," said I, "and is an apt scholar: the priest shrieves her, and receives his boon."

I read him some more extracts: Here they are: "A man is not bound to restore what he has stolen in small sums, however large may be the total." See Tambur. Explic. Decal. Lib. 8. p. 205. Again: "A woman may take the property of her husband to supply her SPIRITUAL WANTS, and to act as other women!" That is, women, who are more punctual in confessing than men, may rob to pay Holy father Confessor. See Gordonius Theol. Mor. Univ. p. 826. Again: "After a son has robbed secretly his father, as a compensation, the Confessor need not enforce restitution, if he has taken no more than the just reward of his labor." See Fran. Xavier Fegeli. p. 158. And the following will show how a Jesuit feels towards magistrates:—"A priest cannot be forced to give his testimony before a secular Judge." See Taberna vol. 2. p. 228. And Tamburinus, Lib. 3. p. 27, teaches that, "the Judge is not a competent lawful authority to receive the testimony of Ecclesiastics." Emmanuel Sa teaches in Aphor. p. 41, that "the rebellion of Roman Priests is not treason, because *they are not subject to civil government.*" Airault Céns. p. 319, teaches this doctrine of assassination, "If a calumniator will not cease to publish calumnies, you may fitly kill him, not publicly but secretly, to avoid scandal." And Escobar in his Theol. Moral. vol. 4. p. 274,

taught that, "it is lawful to kill an accuser, whose testimony may jeopard your life and honor." And to consummate their villainous doctrine, Busembaum and Lecroix in *Theol. Moral.* vol. p. 295, teach this doctrine of devils:—"In all the above cases where a man has a right to kill any person, another may do it for him, if affection moves the MURDERER!!"

I beg leave to add here, what our unsuspecting fellow citizens will scarcely believe: but it can be fully proved from the standard writings of the Romish Church;—it is this: all Jesuits and Papists (I mean Priests and those bigots who obey them) believe that the property of all Protestants, being heretics, is forfeited, and belongs of right, to "Holy mother Church," just as in monarchies where the man's property is confiscated, who is guilty of high treason. Hear their words:—"Every Christian government as soon as they openly abandon the Roman faith instantly are degraded from all power and dignity, by human and divine right." *Philop. Respons. ad Edict.* p. 106. That is, the Catholics may seize on their power and means. Bellarmine teaches, as we have already seen, in *Lib. v. cap. 6*, that the Pope has the chief power of disposing of the temporal affairs of all Christians, &c." And Pope Innocent VIII. in his bloody bull by which he sent a crusade of armed bandits, to extirpate the Waldenses, in the year 1487, "gave a full and entire license," to his Nuntio, "to grant to every one of the soldiers of the crusade, a permission to seize and freely possess the goods, movable and immovable: and to give them for a prey, whatever the heretics have brought to the lands of the papists." He then proceeds to say that all who are bound by contract to assign and pay any thing to them (the Waldenses) are set entirely free from all such bonds, to keep and possess what belongs to them.

I shall sum up the moral character of Jesuitism, which has been THIRTY-NINE TIMES abolished and expelled from the different governments of Europe: and in doing this, I shall employ the high authority of the Arret of the Parliament of France in 1762, when it extirpated the Jesuits. "The consequences of their doctrines destroy the law of nature. break all the bonds of civil society: authorizing lying, theft, perjury, the utmost uncleanness, murder, and all sins! Their doctrines root out all sentiments of humanity: excite rebellion: root out religion: and substitute all sorts of supersition, blasphemy, irreligion, and idolatry." Such is the declaration of the Parliament of Paris. See the Secret Instructions of the Jesuits, Appendix p. III. &c.

Now this order of Jesuits has been revived and organized: and, hear it, all my fellow citizens, avowedly is it revived and employed with all its diabolical cunning and power, TO GAIN OVER THE UNITED STATES! And, here they avail themselves of the perfect

religious liberty of our Republic, to carry on a deep conspiracy against the Protestant religion, and our civil liberty. It is a tremendous sword, the hilt of which is at Rome! Every vessel that arrives brings in multitudes of Jesuit Priests in disguise. And all of them conspire in aiming a tremendous blow, which, if God prevent not, and ward off from our slumbering fellow citizens, will fall with the horrors of a Skullabog, Irish, and Parisian massacre!! I have yet to treat of the superstition and impostures of your Church; in order to illustrate further the effects of your fatal apostacy from THE ONLY RULE. But this I must postpone, for want of room.

Now, you have hitherto performed feats of unmatched vituperation: will you permit me, gentlemen, to beg you to meet for once, my charges and arguments. I have copied my extracts from your own books. Disprove and refute them if you can. This can be done only by abjuring your own books; or detecting false quotations: meet them logically as men: or frankly tell us the truth, that you cannot. Either alternative requires, I fear, more courage than what you possess.

W. C. BROWNLEE,

Collegiate Minister of the Middle and North Dutch Churches.
New York, June 18, 1833.

Reply of Dr. Power and Mr. Levins,

TO DR. BROWNLEE.

No. 10.

* For behold I have made thee a *little one*, DESPICABLE among men. Thy *arrogancy* hath deceived thee and the *pride* of thy heart. Jer. lxix.—15. 16.

Rev. Sir,—In our last letter certain remarks were expressed, bearing on those *edifying* dispositions of mind produced by the consciousness of defeat in intellectual strife. Their philosophy is true to human nature. You have proved it. To elucidate their truth no deep research is required, no recondite passages from the learning of antiquity need be called. Every thing abounds in your ULTRA LAST even to the palling rankness of luxuriance.

In your last, you, the intimate with the "Hebrew and Greek of the Holy Ghost," have out-Brownleed Brownlee. The merit is great, and only a Brownlee could have achieved it;—only the Brownlee of Letter No. 10, could have transcended the Brownlee of No. 9. Can a deeper sink be fathomed? "Abyss calls on

abyss!" Will the minister of the Middle Dutch Church obey the unearthly summoning? Will we meet at Philippi?

It was supposed by the enlightened and shrewd among your "Christian public," and by the "highly intelligent" among your "*virtuous ladies*," that there was a recklessness of public feeling, a contempt for public opinion, displayed in your No. 9, that could not be surpassed; it was believed that it furnished to reflecting minds those proofs of utter disregard for your own private honor and worth as a man, that could not be made darker or more damning, yet, it must now be admitted that conjecture and judgment have failed in fixing limits to your many excellencies. Your strides in passing through the superlative degrees of unenviable distinction have been rapid and gigantic. To name a goal where progress should stop must not in future be attempted,—it would be unjust. Interference with propensities which, evidently, are satiated with indulgence only of the rankest kind, would not merely be injudicious but despotic. The liberty of *conscience* conferred by your "ever blessed Reformation" must not be checked or controlled.

Still, though as you advance, a something more crude and more abortive, more misshapen and more monstrous in form and lineament than your No. 10, may claim you as its parent, your unrivalled LAST will serve every purpose of illustrative reference. If the urbanity, politeness, and honor characteristic of the "*Gentleman*," the logical precision, classical phrase and critical accuracy that denote the "*Writer*," be required, seek them in Preacher Brownlee's Letter No. 10. If the charity which is not of earth, which is not the "tinkling of the cymbal,"—if the love, even of enemy, which is *commanded* by the Gospel of Jesus Christ, if zeal, unlike to that oozing out darkly from the dark heart of the fanatic, if the liberality which knows not the blasting creed of the bigot, if the generosity which disowns kindred with selfishness, if the manliness which scathes the coward, if the purity of mind which shrinks from contact with obscene allusion, and shudders at the thought of recommending an *immoral tale*, if this, all this, be the subject of your search, religious reader, become familiar with Preacher Brownlee's LETTER No. 10;—

"Nocturna versate manu, versate diurna."

But, Rev. Preacher of the Middle Dutch Church, prodigality in compliment must not be too far indulged. It might introduce an earthly alloy into that Christian humility for which you are so eminently distinguished, though the words of the prophet Jeremiah as used as the heading to this letter say, "thy arrogancy hath *deceived* thee and the pride of thy heart." As we would not willingly be burthened with the guilt of corrupting your humility by over-

strained eulogy, as we would not, for worlds, incur the displeasure of your "*virtuous ladies*" by warring against a virtue, which they, imitating the example of their saintly director, cultivate, we must indulge you in the ascetic bias you so ardently cherish, and plainly, not rudely, affirm, you have been totally defeated on your Rule of Faith and Judge of Controversies. The consciousness of this defeat is evident, glaringly visible, in every paragraph of your LAST. There are the ascerbity of mind, the sourness of temper, the sullenness of disposition, the recklessness of truth, the indifference to character, the unblushing assertion, the faithlessness in citing authority, the wilfulness that would inflict injury, and the suggestion that would affix a stain to character, which ever have been the last resources of ungenerous minds when writhing under disgrace, defeat and overthrow,—when tortured by the worm that never dies. Every line is penned as if the staining liquid were a gall-drop, and in every one there is the agonized energy that would drink hope from the lees of despair. The mind from which the last letter of our polemic adversary has emanated is, evidently, not at rest, not in peace. It is the home of vexation, and sorrow, and grief. It is the abode of a spirit not unlike that which uttered the lost archangel's words, when he lay

—————"O'erwhelmed
With floods and whirlwinds of tempestuous fire."

—————"What though the field be lost?
All is not lost; th' unconquerable will,
And study of revenge, and mortal hate!"

Could the "CHALLENGE" be recalled it would not again be proclaimed. There must be bitterness of heart and woe of soul when the rankling thought blasts the memory and whispers of the reputation forfeited. What! I who am a Preacher in the Middle Dutch Church; I who am a "*Gentleman*,"—the very Chesterfield of "*virtuous ladies*;" I who have dubbed myself their "*Writer*" and recommended the obscene fiction—"Lorette:" I who am familiar with the "Hebrew and Greek of the Holy Ghost;" I who am *profoundly* versed in the *Græca Majora*; I, I, I—defeated, overthrown, routed in proving my own Protestant Rule of Faith!!! Ha, this is worse than a pitch and brimstone patch on my hard earned fame! I *can* prove my rule of faith from the Forum of the Protestant Association, from the pulpit in the Chatham street Chapel, and am honored with the cheers of my faithful Calvinists; they say my *assertions* are logical and theological! I *can* prove my dear Protestant Rule of Faith and descant on the "*glorious liberty of conscience* secured by the ever blessed Reformation," and receive the approval of an enlightened flock, and the consoling praise of my "*virtuous ladies*." I *can* prove the Bible to be the

Word of God, merely by saying, "*see Bishop Newton,*" and my enlightened "*friends*" are lost in admiration at the profundity of my argument! I *can* prove the Bible to be the Word of God on the external evidence of miracle performed by the inspired Writers, and, *assert*, without the torture of contradiction, that "St. Austin saw some miracles wrought in his time by inspired writers!" I can *assert* that "not one sentence of Scripture is lost," though St. Paul has written epistles to the Colossians and Corinthians, which now do not exist, yet my "Christian public" do not doubt the *honest* truth of my words! I can *assert* the Bible is *not* obscure, "that he may run who readeth it," and, though St. Peter says it is, and that "*many* wrest it to their own damnation," yet I am treated by the members of the Middle Dutch Church as a Preacher having truth on my lips, I am honored as a "*Gentleman,*" my authority is admitted, and St. Peter's rejected. In short, I may repeat what I please, invent what I please, *assert* what I please, in the Protestant Association, or the pulpit of my own Middle Dutch Church, and I am believed, admired, honored,—but those villanous Priests whom I "*CHALLENGED,*" demand proof for every thing! I cannot indulge in the most innocent *assertion* but a proof is arrogantly required, and this proof, forsooth, must be clad in the rusty and old fashioned armour called by schoolmen a—syllogism. If I quote a line from Shakspeare, that villain and Deist, Fergus Mac Alpin, and his infidel brotherhood of the Sheet Anchor Tavern chuckle over my innocent profanity, and tell me to keep within the limits of my "Hebrew and Greek of the Holy Ghost." They exhibit me like a bear at a stake, pervert my own Scripture text, and, insultingly say, they have got the "hook in my nose." In stating my rule of faith, I told the Priests the Scriptures were not obscure, but like Deists and Infidels they mock me, and ridicule my excellent system of "parallel passages;" and, in my very teeth, affirm *it is* obscure. Evidently, they are Deists. I proved the Bible to be the Word of God, but they say, my "*see Bishop Newton,*" is no logical form of demonstration, that it would disgrace a school boy. I believe and assert it is logical, and their *denial* of its great merit is a proof of their Deism. I said their own writers had written of St. Patrick and St. Denis, that the former sailed to Ireland on a mill-stone, and the latter carried his head under his arm after having been beheaded! This they have also derided, and their derision is a plain, downright, *proof* that they are Deists!!! What, then, am I to do? I give the villanous and Deistical Priests *proofs*, but they flout them; and if I honor them with syllogism they will dispute about the distribution of the propositions, and then say, I have not established my rule of faith and final judge of controversies!!!

Your present situation, Rev. Preacher, claims the compassion

of your friends; and had you conducted the present controversy with any fairness or attention to the common forms of honesty, the compassion of your opponents would, ere now, have eased the tortures you endure from exhibition before your "Christian public and *virtuous* ladies." Had you displayed a sensitiveness of the degradation you had incurred by proclaiming a thrasonical "CHALLENGE" to the Catholic Priests of New York, and your inability to prove or defend your rule of faith, your opponents would have pitied you, and on the publication of your third letter would have retired from a literary contest, where, it was evident, victory could not confer honor. But you assumed a knowledge you did not possess, and this assumed knowledge you labored to pawn on your "Christian public" by every form of slander and ribald invective against the Catholic religion. Hence, the character which you have enacted since the commencement of the present controversy required the visitation of a severe justice. You have been humbled, your assumption of learning has been exposed, your proofs of your rule of faith would dishonor a school boy, your citations from Catholic authors are false, you introduced a thousand matters irrelevant to the real question at issue, you appealed to the base passions and prejudices of the ignorant among the Calvinistic community, you shunned the "form of sound words," insult has been your substitute for argument,—it is, then, not strange that your mortifications should be many, and the torture of your soul galling and corrosive. Your letters Nos. 9 and 10, are the fruits of this torture.

In your letter No. 10, there are but two items that merit the most trivial notice; one referring to Luther's rejection of the epistle of St. James; the other referring to the Pope's sanction of the Bible.

You say, "every scholar knows that Luther, when more illumined from monkish ignorance, *did admit* the epistle of St. James in the canon." A little attention, most consistent "*Writer*," while we "insert the hook in your nose." Submit to the operation with the grace becoming a "*Gentleman*." In your letter No. 3, 3d column, page 78 Truth Teller, you thus write,—“You gravely asserted that Luther rejected the epistle of St. James, &c. This I SOLEMNLY DENY!” Compare this passage with your words above cited from your last letter, and mark the contradiction. In your letter No. 3 you “solemnly deny” that Luther rejected the epistle of St. James, and, in your last letter you write, that “Luther, when more illumined, &c. *did admit* it.” Now, to admit a thing when *more illumined*, is equivalent to saying the thing admitted was at some time rejected. Thou Preacher in the Middle Dutch Church, pray to your interior spirit that you may avoid the ruinous sin of contradiction. Luther admitted and *did not* admit the

epistle of St. James! This is the inference from your words. You refer to Wolfius and Fabricius for the existence of the Epistle in "*Luther's German Bible.*" You should have written, what is *named* Luther's German Bible. The distinction, it is hoped, you comprehend. In the latter editions of Luther's German Bible the epistle of St. James was received by the *Lutherans*, but even in those it is ranked as of the *second order* only. Gerardes, the Lutheran theologian and professor at Jena in the year 1600, writes in his work, "*De Locis Theologicis,*" Loc. 1. N. 279. fol. 291, and in express terms, that, in the later editions of Luther's Bible, the sentence was omitted in which Luther insults St. James' epistle with the word chaffy, (*strammeam.*) Again we refer as a proof of our assertion, to the Wittemberg edition of Luther's works published under the *care* of Melancton, the friend and disciple of Luther. This edition was commenced in the year 1545, a short time before the great Reformer's death. We refer also to the Protestant authorities, Buck's Theological Dictionary, and Adam's "View of all religions," article Lutherans. If the Preacher in the Middle Dutch Church will consult his "honest John Wesley," he will find a *slight* hint on this topic.

Your translation of the term *transeat*, Rev. Preacher, betrays an ignorance of its scholastic meaning. Take it again to your thoughts. You say the "Doway Bible is unauthorised by the Pope and Church;" and this is the inference you deduce from your ignorance of the scholastic term proposed to you!!! The Doway Bible printed by Mr. John Doyle in this city has been approved by the Catholic Bishop of New York, and by the Bishop of South Carolina. It was printed from a copy of the Doway Bible approved by the Catholic Bishop of Dublin. The Bible printed in Philadelphia was approved by the Bishop of that city. The Doway Bible in England is approved and sanctioned by the Catholic Bishops in England, and what they and other Bishops approve and sanction is authorised by the Pope, for they, immediately under the Pope, are the guardians of the Catholic religion. Will you again repeat to the Members of the Middle Dutch Church and your "Christian public" this slander and falsehood? We now enter on your Judge of Controversies.

It is a well known fact, Rev. Preacher, that from the days of the Apostles to the present, there have been controversies about the true and genuine sense of Scripture. We shall, for brevity sake, pass by those that existed in the time of Arius, Macedonius, Donatus, and other ancient heretics, and will notice only a few out of the many that have arisen since the days of your "ever glorious Reformation."

1st. How are the following words of Christ to be understood,—
 "This is my body?" The Lutherans understand them thus,—

"This bread is my body." The Calvinists understand them in this way,—“This bread is a sign of my body.” The Catholics differ from both.

2d. How are we to understand the following words found in the 3d c. of John v. 5, “Unless a man be born again of water and the spirit, he cannot enter into the kingdom of God.” The Catholics and Lutherans understand thereby the necessity of baptism with water. The Calvinists deny this.

3d. What was the meaning of Christ when he spoke these words to the young man mentioned by St. Matthew. “If thou wilt enter into life keep the commandments.” Calvin says they were spoken in jest. The Catholics hold they have been spoken in earnest.

4th. Whether Christ binds all men to receive the chalice, when he says, “Drink ye all of this.” Calvin says “there is a decree from the eternal God that all drink.” Calv. Inst. c. 17. lib. 4. The Catholics teach that the words, “drink ye all of this,” were addressed to the Apostles, for, in Mark xiv. 24, we read “and they all drank of it.”

5th. Whether the words of St. Paul to Timothy, 1 c. 2 v. 5, “there is one Mediator of God and men, the man Christ Jesus,” excluded the innovation and intercession of Saints as Dr. Brownlee and our adversaries affirm, or do not exclude the invocation and intercession of Saints as the Catholics affirm? They, evidently, *do not* condemn the invocation of Saints upon earth: otherwise the Apostles would not have said, “Brethren pray for us.” 1 Thess. 3, 25.

Now, logical Preacher of the Middle Dutch Church, it is evident, that, in these and in similar controversies, we must have recourse to some Judge, and that the Scriptures cannot be our judge, we prove by two arguments.

First, the judge ought to pronounce sentence, in such manner, that the litigating parties may understand it; otherwise his sentence would be to no purpose; but the Scripture, when its sense is obscure and doubtful, cannot so plainly pronounce sentence that it may be plainly understood by the contending parties. For, if it clearly pronounce sentence, its sense would be plain and manifest, which is contrary to the supposition. Therefore, in such a case the Scriptures cannot be a judge. Preacher Brownlee may tell us, and has told us already, that though the sense of Scripture may be obscure in one place, it may not be obscure in another place, and that by the place which is clear the Scripture may judge of the place which is obscure. But, Rev. Doctor, if this be the case, why is there not a termination to the controversies that exist between yourselves? Why do not the Lutherans and Calvinists, when they dispute about some obscure passage,

run immediately to another which is plain ! And if they do, why is there not an end to their strife ! Farther allow us to tell you, that it is one thing to say the words of the Scripture are plain, and another thing to say the sense of Scripture is plain. Mark this most erudite and logical theologian. The plainness of the words depends on the knowledge of grammar, but the sense of the Scripture depends on the intention and counsel of the Holy Ghost, and you will confess that a man may be perfect in the knowledge of his grammar and yet very ignorant of the meaning of the Holy Ghost. It may happen that the words of the Scripture may be very plain, yet the sense of the words as intended by the Holy Ghost may be obscure ; for example, the words of Christ, “ this is my body ! this is my blood,” may be understood by all men, whether Christians, Jews, Turks, or Gentiles, in their grammatical sense, but the controversies as to their meaning are endless among Christians. We may say the same of the words in St. John—“ Mary Magdalen cometh early to the monument, when it was yet dark ;” and in those of St. Mark, “ she came to the monument the sun being risen.” Nothing can be plainer than the words now quoted ; yet, because the first seem to be contrary to the second, it may be doubted, and with reason, what the proper sense of them is, and how they may agree with one another. Does it not often happen, Rev. Sir, that one party thinks a Scripture text clear and manifest, which the other holds to be obscure and intricate ? What is to be done in such a case ? What judge is to be admitted ? The Scripture certainly cannot be the judge, the controversy being about the meaning of it. Must not another judge be looked for ? For example ; we and the Calvinists dispute about the descent of Christ into hell, which they deny. We maintain that he did descend into hell, and for our belief we adduce a two fold testimony. The one is from the creed “ he descended into hell,” the other is from the Acts, “ thou wilt not leave my soul in hell.” We say that both these testimonies are clear and evident. The Calvinists deny both, and, with their obscure interpretation, make both places most obscure. They interpret the first in this sense, “ he descended into hell, that is, he suffered on the cross most cruel and horrible torments of a damned and forlorn man, that oppressed with anguish he was forced to cry out “ My God why hast thou forsaken me.” They take the latter in this sense, “ Thou shalt not leave my carcase in the grave.” Calv. lib. 2, inst. c, 16, Catechism Heidelberg ques. 44. Now what is to be done here ? To what judge shall we appeal ? If we ask counsel of the Scripture, it will merely repeat what it said before ; it will not add one iota to that which is already written. But the controversy is about the meaning of what the Scripture said before, and this controversy can never be ended by what has been

already said. If, then, even during the existence of this controversy, the Scripture exist in the same identical terms, is it not clear that the controversy can never be decided by the Scripture, and that we must, of necessity, have recourse to some other judge!

We and our adversaries agree, that there is no true baptism without the *form*, "*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*" But, if some one should deny this to be the sense of the words of the Redeemer, "teach ye all nations, baptizing them," &c. &c., and should say that the form of baptism above cited, is not necessary, but that an inward will of baptising in the name of the holy Trinity is sufficient, how should he be confuted? Could this be done by the Scripture? Never, seeing that in the words of the Redeemer, there is no vocal invocation of the blessed Trinity said to be necessary. How then do we know that this ought to be the form of baptism. "I baptize thee in the name," &c.? You only know it from the practice and tradition of the Church, and if you reject these, you can never overcome your adversary, who may deny the necessity of this form, "I baptize thee," &c.

Christ says, "unless a man be born again of water and the spirit, he cannot enter into the kingdom of God." This place according to the true and lawful sense is, understood of the necessity of baptism with water, as the Lutherans themselves confess; yet, the Calvinists deny it! How can they be refuted by the Lutherans? Not by the Scripture, for although water be named in the text, yet it is not so named, as that it should be understood of true and natural water; for in another place, it is called fire, as in Luke 3 v. 16, "He shall baptize you in spirit and fire," and yet it is not understood of true fire. Therefore, how does it appear, that, in the former place, true water is to be understood, or how will the Lutherans prove it against the Calvinists? Not by any other means than by the practice, order and tradition of the Church.

Again, Christ, in the institution of the blessed sacrament, said, "*eat and drink;*" and in the washing of feet he said, "And you ought to wash one another's feet." Our adversaries say, that, in the first, there is a precept, but not in the latter words. We ask how are they certain of this? Why do they think themselves bound to receive the Sacrament under both kinds and not obliged to wash one another's feet? They certainly cannot prove this from the words of Scripture, for these words, "eat and drink," seem to indicate no other meaning, than if a friend should say to his guests, "eat and drink," without intending to oblige to eat or to drink—on the other hand, the words "You ought to wash the feet of one another," strongly import a precept, and are as imperative as these words of a master to his servants, "You must do

that work." How then do our adversaries know that these words do not oblige them to wash the feet of one another, seeing that the words themselves plainly import an obligation? They know this only by the tradition of the church. For the church never looked on this washing as necessary, which would not have been the case had she thought that she was obliged to it, by the command of Christ. We repeat, Rev. Doctor, the Scripture may be considered, 1st according to the outward and bare letter, and 2d according to the sense intended by the Holy Ghost. But, in neither of these two ways, can it be the Judge of Controversy. Not in the former, as we have fully proved that the "letter killeth;" nor is it the judge in the second way, viz. according to the sense intended by the Holy Ghost, because the Scripture is often so obscure and doubtful, that there is need of some other judge to define its true meaning. Thus, Rev. and consistent Preacher, do we "keep the hook in your nose," and exhibit you to the Christian and reflecting public, as a mere retailer of puerile assertion and malicious falsehood. You are a defeated man, and we assure you that to us, after the pains we have taken to bring you to sober thinking, it is no consolation to hear every one capable of judging of our labors saying, "*nec habet victoriæ laudem.*"

Your rule leads to downright Deism, since it cannot establish neither the canonicity, nor the authenticity, nor the divinity of the Scriptures. Hear it, ye Christian people, Preacher Brownlee says that the Scripture is his only Rule of Faith. But the Scripture cannot prove either the canonicity, or the authenticity, or the inspiration of its own books; therefore, our consistent theologian cannot believe in the canonicity, authenticity, divinity, or inspiration of the Scriptures; therefore, his rule makes him a Deist!!! After this what will his "*virtuous ladies*" think of him? We suspect, that, on serious reflection, they will give the Priests credit for sound logic and Theology, and thank them for *rescuing* the Scriptures and Christianity from a Rule which abandons them to the derision of the scoffer, the Deist and the Infidel.

Ere we conclude, the indulgence of our readers is claimed for a few remarks on the notorious TENTH, the deep toned growl of Calvinistic peace and love uttered by the religious minister who vaunts familiarity with AN interior spirit, intimacy with the "Hebrew and Greek of the Holy Ghost," and fellowship with "*highly intelligent and virtuous ladies.*" For shift and subterfuge, contradiction and falsehood, joined to ungentlemanlike language, bold calumnies, and rancorous malice, it stands unrivalled. So much of these bitter and damning elements we never expected to meet with in any human being, much less in a predestined clergyman treating of the concerns of religion. Had he been sincere in his

“CHALLENGE” to discuss those matters connected with internal things, his motto would have been,

“————— Let no passion stir,—
Wake all to REASON, let her reign ALONE.”

But reason, where is it? Any thing rather than reason has been his weapon in controversial fight. Could it have been anticipated that, in the defence and probation of his Rule of Faith and Judge of Controversies, he would thus have exhibited his native dispositions, no consideration should have prevailed over us to induce an acceptance of his gasconade invitation to polemic contest:—in peace and in war we would have shunned him with as much prudential watch over our safety as the “*virtuous ladies*” who practice the Preacher’s rules of Rhetoric while vending the inhabitants of the deep at Billingsgate. If *assertion* be proof, and *vituperation* and *falsehood* defence, of his Rule of Faith and Judge of Controversy, they have been amply proved and heroically defended. Our remarks on those vital topics are now before the public; and aware of its decision, for it has already been expressed, we again repeat the propositions stated in our letters No. 1, 2, 3. They have not yet been proved!

1st. How does the preacher in the Middle Dutch Church know the Bible to be the Word of God?

2d. How does he know which books were written by divine inspiration?

3d. Does the Bible contain the whole of the Word of God, or does it not?

Sufficient proof has been given in our letters, that Preacher Brownlee’s Protestant Rule of Faith, cannot be a *safe guide* to a future world;—it establishes NO BASIS for Divine Faith;—if followed, it MUST GUIDE to Deism and Infidelity.

What shall be the next subject of discussion between us and Preacher Brownlee? This question is answered by ascertaining which is the next topic in the logical order of dependancy. Can this be discovered?

When Preacher Brownlee proclaimed his “CHALLENGE,” he was, or should have been, influenced by the sole desire of eliciting truth. He was, perhaps, anxious to convert the Catholic Bishop and Priests to Calvinism. We, of course, the objects of his religious zeal, were equally anxious to ascertain the basis on which his creed was founded. This led to discussion on his Rule of Faith. How it has fared the Preacher’s No. 10 is the *best* evidence. Having disposed of his Rule of Faith, or, in other words, the foundation of his religion, the next topic evidently is, What are the articles of creed determined by his Rule of Faith, which must be believed in order to secure salvation? Will the Preach-

er refuse to enter on this matter? If he do he will act irrationally. We wish to be illumined. "The Bible *alone*," he says, "is the Rule of Faith of every Protestant;"—"the Bible," he affirms, "contains the whole religion of the Protestant." If we should adopt Calvinism for our religion, what, then, are the *necessary* articles of faith *expressed* in the Bible, and which *must* be believed, that we may secure our final salvation! This is the next question in the logical order of dependancy. It is one of great and vital importance. Should the Preacher in the Middle Dutch Church decline discussion on this subject, our *direct* controversy with him is terminated. If he enter on it, he is requested to give proof, not assertion, argument, not ribald declamation, truth, not falsehood.

We are his courteous servants,

JOHN POWER,

THOMAS C. LEVINS.

New York, June 25th, 1833.

Dr. Brownlee's Letter, No. 11.

TO DRS. POWER, VARELA, & MR. LEVINS.

"Gia Roma, hor Babilonia falsa, eria, &c.
 "Formerly Rome, now Babylon, false and guilty,
Hell of the living! It will be a great miracle,
 If Christ is not angry with thee at last!"

Petrarch: tom. 4, p. 149.

Gentlemen:—In your last letter you have exhibited a paralysis; and have almost given up the ghost. I have gone over your epistle twice; and I deliberately affirm, that no man, Protestant or Catholic, can discover one new idea: or an approach to a reply to any one of my arguments, against your anti-christian rule, and your fanaticism.

In the close, you repeat, in a condensed form, the *one* all pervading, and one only solitary idea, which has ever yet appeared in your ten letters, it is this—"Preacher Brownlee's Protestant Rule" that is to say, God's inspired word, and the Almighty speaking to us in it, "cannot be a safe guide to the future world: his Protestant Rule," that is, the inspired Scripture and the Almighty speaking in them to us,—"if followed, must guide to Deism and infidelity!" Thus then, you deliberately affirm, for the tenth time, that God speaking to man in his own word "must guide to Deism and infidelity!"

In the name of all that is sacred, when will these Romish Priests put an end to this shocking evidence of their unblushing Deism and blasphemy? In soberness, I ask the Christian to open his Bible at the 36th chapter of Isaiah, and read the speech of the

blaspheming Assyrian, Rabshakeh, and then say, if he can there find the tenth part of this impious mockery of God's Holy Bible, and God's name!

I have drawn you into the net, at last, in the affair of the Doway Bible. You affirm that your "bishop's" permission is "pontifical," authority! With men thus reckless of truth, I assert that no measured terms can be observed! I reply, you affirm what you all know to be falsehood! I shall prove the falsehood. Does any priest in his senses venture to affirm that "a bishop's" authority is "the Pope's authority?" You know that no bishop can give pontifical authority to any book. And your leading men in Britain have pronounced that A FALSEHOOD which you have asserted. I now give you the names: DR. POYNTER, titular bishop of London, declared on his oath, with solemnity, before the committee of the British House of Commons, that, "there is no English version of the Bible at all authorised by the See of Rome." And Dr. Troy, your Archbishop of Dublin has published under his proper signature, and Dr. Doyle, on his solemn oath, that "the notes of the Doway Bible are of no authority whatever!" Thus your leading men in Britain, give you the lie! And thus, there is most satisfactory evidence that the "Doway Bible" is a mere hoax, and an imposture, palmed on the simplicity of Protestants! And this, gentleman, each of you all, know very well!

I now go on with my exposure of your church's superstition and imposture.

Charles Butler, Esq. the author of "The Book of the Catholic Church," says:—"May I not ask if it be in fact just or generous to harrass the present Catholics with the weakness of the ancient writers of their communion; and to attempt to render their religion and themselves odious, by these unceasing, and offensive petitions!" This has been also said by our Priests in their letter 9th.

I reply, were these superstitions, and miracles, and this fanaticism, publicly disowned and condemned by your Church, you should never hear of them from us. But all these false miracles and endless superstitions are printed in your "Breviary," used weekly in your worship: they are read in Latin weekly; applauded, defended, prayed over, and believed by you, and owned by C. Butler himself; even while he wrote the above sentence!—Your Popes applaud them, and on the faith of these miracles they canonized the Saints which you worship! Your bishops own and applaud them, and pronounce their anathema on all those who disbelieve any one part, or parcel of all the fanaticism which I quoted. Only,—they are all in Latin! Locked up are they, from common view and public execration, in Latin! Every Saint's day, Drs. Power, and Varela and Mr. Levins, pray over these Latin superstitions, and fanaticism, and miracles: even

while they publicly call them "silly, dreamy legends!" You dare not deny your "Breviary!" You cannot disown your famous book, the "Acta Sanctorum." You may choose thus to act the knave! But we have the books,---your pontifically approved works, in our hands, to expose your knavery: and hold you up to public scorn! Now, I go on, and repeat my earnest challenge to you all, to point out one false quotation from your books, in my past letters; or in what I am going to gratify you, by now quoting.

In addition to my former three observations: I have now to state, 4th. That THE SUPERSTITION OF the Romish Church confirms the melancholy evidence of her utter apostacy from THE ONLY RULE OF FAITH. "Superstition" says Bishop Hall, "is godless religion: devout impiety: the superstitious is fond of observation: servile in fear: he worships God, but as he lists: he offers to God what he asks not; and all but what he should give; and makes more sin than do the ten commandments!" In your Church, gentlemen, there is every gradation of this vice, from the sober burlesque, even to the deep tragic flagellation, and penance. It is one mass of superstition!

For instance, it is a part of your religion, to baptize BELLS, before they are set up. I have before me some instructive instances of this: particularly those that took place of the latest dates, in Canada and Naples. A gaudy procession comes into the church, with a priestly attire of motley colors; like some equipped buffoons for the stage: a god father and a god mother stand up by the Bell, and take the vows! The dumb thing is wetted in the form of a cross: then crossed with "holy chrism," while the lips of the priest taking the awful name of the Trinity in vain, baptizes it in the most holy name! The priest then gives three strokes with the clapper: the god parents do the same; and then solemnly pronounce the Bell's name! [See No. 73 Glasg. Protest.] This farce, the disgrace of our enlightened days, is made, moreover, to subserve the cause of a more degrading superstition. The sound of these baptized Bells, as you priests solemnly teach your people, fails not to disperse devils lurking in the air; and makes them scamper off with incredible celerity: it also, as you gravely teach, brings souls out of purgatory! All Saints' day, is in Canada, and in all Catholic lands, a great day of ringing these "baptized bells" and thereby bringing souls out of purgatorial pains!

The Priest's dresses also teem with superstition. Two things go to secure the divine efficacy of your rites and ceremonies. One is the priest's intention of soul to do "what the Church" intends; the other is his consecrated dress. Were priest to officiate without the appropriate garb, and did that want the "holy

shape," and "the appropriate holy color," for the day and occasion, the priest and laity would be in a mortal sin! Without the orthodox shape and color, they cannot be accepted by the Almighty; but it is of no consequence whether they have religion, or even the common decency of morals! All your religion is in the outer man; and in ceremony, and in the color, and shape of priestly dress!

The divine efficacy of prayers uttered in the Latin tongue, which none of the laity understand, is another part of your superstition. You deem it not at all necessary that any one of your people offer up, in his soul, one vow, or prayer, with the understanding. Indeed how can he? He understands not one idea which you utter. The people are thus made a mere tool of: they act without heart and understanding. They do not know one prayer. You mutter barbarous Latin words over them! These are viewed merely as a charm; a *hocus focus* from the lips of sacerdotal legerdemain! This nurses the ignorance of an immovable superstition. The priest "negotiates" the whole work of salvation for sinners, who go on in a course of impious morals: and, at the last, the priestly embassy, they are told, is honored in heaven: and the souls are saved by the virtue of outward mummery; and, provided all the Church's dues are paid, their debts in heaven are settled!

Farther, the whole appendages of the MASS are one train of superstition. I allude, mainly at present, to your prayers offered up by your pious priests and flocks, to SAINT SACRAMENT. For be it known, that the sacrament is converted into an idol, and to Saint Sacrament devout prayers are offered. The Litany of this saint is too long to be quoted: yet I cannot resist the desire of presenting a specimen of these prayers. "Bread corn of the elect, have mercy on us! Wine budding from virgins, have mercy on us! Fat bread, and the delight of kings, have mercy on us! Most pure table, have mercy on us! Cup of blessing, have mercy on us!" And so on. All these prayers are offered, while you bow down to the bread and chalice. That is, they are offered up to the bread and cup! Here is a specimen of enchantment, and protency of charms, which throw into the shade, and fairly eclipse all Pagan superstition! "For who ever heard," says Cicero, "of a people making a God of that which they eat, and then praying to it?" and I add—"and then eating it up?"

The use of INCENSE is a fragment of old pagan superstition. This characteristic of Popery strikes all who enter a chapel: it is poured forth from the altar, and the whimsical play of swinging the censor. In old Catholic lands the images of the Romish saints are as black as the pagan saints were in their day, by this incessant smoke. Now, you do not use the incense after the custom

of the abrogated ceremonial law of Moses. Your custom is purely pagan. And had you lived in the times of pagan Rome, none of you, verily, would have been martyrs, and none of you even deemed to be Christians! For our ancestors of the pure primitive Christians, deemed it strictly pagan: and it was even a test resorted to by the heathen to entrap a Christian. If any one consented to burn incense, he hereby avowed his relinquishment of Christianity; and he was let go as a traitor from Christ, with the applause of the heathen!

'The use of HOLY WATER is another of your prominent superstitions. At the door of the chapel, the priest sprinkles you: or, each one helps himself from the "holy" reservoir. 'This is notoriously borrowed from the pagan worship. "The Amula," says Montfaucon, "was the vase of water which stood at the door of the heathen temple for the same purpose. Hence its origin is, to say the least, much more respectable than that of the other rites, as I showed in my letter IX. La Cerdas, in his notes on the well known passage of Virgil relative to sprinkling, says "Hence is derived the custom of Holy Church, to provide holy water, at the entrance of the chapel, &c." Even the mixture is pagan: it was that of salt and water! And here I remark again, that had you lived in Apostolical and early times, your present superstition would have saved you from martyrdom for Christ: and saved you even from the charge of being deemed Christians. Dr. Middleton has shown that this was made a test of Christian discipleship: if they would sprinkle, they were spared the pains of death: if they refused sprinkling they suffered. And Julian Apostate caused the food of Christians to be sprinkled with "holy water;" and they behaved either to eat it, or starve. The resolute disciple sooner than countenance this infamous fragment of pagan abomination, chose to starve. You now see, in what company you have placed yourselves. [Middleton p. 136-140. Glas. Prot. No. 68.]

Your superstition has also engendered a great many charms, and incantations. You are noted for this. No thoroughly devout Roman Catholic will stir abroad until he has crossed his shoulders and face: nor converse with heretics, nor read their books, until he has crossed himself, and invoked his guardian Saint. The whole of your doctrine of Saints' RELICS, is based on this superstition. They are charms to keep devils and "bad luck," away from the simple faithful. You traffic very much in the article of the "AGNUS DEI," which is made of wax, balsam, and chrism, with the image of "the Lamb of God," on it. These Agni Dei are consecrated by the Pope usually in the first year of his ghostly reign. And it is no trifle that will keep the faithful from having them, or a chip of them. Whoever wears them about them, as

you carefully teach your godly flock, is "safe from all spiritual and temporal foes: from all perils from fire and water: and from sudden and unshrived death. They drive away all devils, and succour women in child birth: nay, they wash away all old sins, and give new grace. In evidence of this "See Franc. Cost. Christ. Instit. Lib. 4. cap. 12. And Devotion and office of the sacred heart of Christ," p. 375. Cramp. 364.

In the French service for "Saint Sacrament," I see a copy of "two prayers which were found in Christ's sepulchre at Jerusalem." And whoever wears copies of these about his body, is perfectly safe against all the wiles of the devil, all storms, thunder, and lightning, and sudden death! [Gl. Prot. No. 60.]

Now, I quote not private superstitions, such as the making a sovereign cure for diseases, as is done in Ireland, out of a piece of clay taken from a priest's grave, and steeped in water; nor the famous "Italian soup," so late as 1817, made with a bit of the shirt of Cardinal Gonsalvi, boiled in it, to remedy all pains and evils, made and gravely believed in head quarters,—namely at Rome. [See Gallifico's Letters, published in London, 1812, by John Murray: and Glasg. Prot. No. 148.] The superstitions which I have quoted, are solemnly authorised in your books, as part of your belief, and religion.

Another peculiarity of your superstition is, the use of lamps and wax candles, in open day, and as a part of your holy rites. The origin of this must strike every one, well read in the classics. The Pagans had their processions with lamps; and tapers were kept burning day and night, before the idols. The primitive Christians, you know, ridiculed this custom of the idolatrous Pagans. Laetantius' words I recommend to you, gentlemen, and to all your people. "They [the heathen] light up candles to God," said this primitive Christian with keen ridicule, "as if HE lived in the dark! And do not they deserve to pass for madmen who offer lamps to the Author and Giver of light? See also Middleton p. 140–155. You cannot answer this Christian father in the negative. Do you, then, and the laity, take good heed, and see to it: for you have no communion in this thing with the ancient primitive Christians? Your "*Gods* live in the dark:" and let your people know that "you light up lamps to give them light."

Abstaining from MEATS in Lent, and in other seasons, is another singular attribute of your Superstition. Your religion being one that is avowedly made to consist solely in externals, and one that avowedly sets aside all religion, purity, and spirituality in the hearts: it follows, with you, of course, contrary to our Saviour's words, that "it is not that which cometh out of the heart, that defileth a man;" but that meat which "enters into the mouth!" This, you gravely affirm, does not defile the man! Hence, "your

disciples, on their sick beds," as Bishop Hall said; "are troubled by no sin so much as by this that they did once *eat meat* on a *Friday*: no repentance can expiate that; the rest of their sins need none!" p. 171, works folio. But can you not see through the mist of fanaticism, that meat, which God has blessed and made good for our use, can no more defile the soul, than it can spoil a fine thought, or corrupt a pure idea! True, you reply—this would hold good if religion were in the *heart*! But our religion being external, altogether outward, and in the acts of the body, the use of meats defiles our religious feelings!!

THE DISCIPLINE AND PENANCE of your Church are very strongly marked with superstition. Here again you contradict St. Paul. You insist in his very face, that bodily exercise is all and in all; being profitable even to salvation! Hence your cruel fastings,—I mean in olden times. I beg to be understood, gentlemen, that I do not charge this on you. No man understands better than a priest how "to live well!" Or as Sir Walter Scott makes his hero say to the broad shouldered, brawny, fiery, red faced priest!—"Do not tell me so—friend;—I know you do not live as you profess to do,—on dry peas and cold water!" But on the Laity your Church lays the healthful service of fastings; and lacerations; and flagellations with the whip! This mania has occasionally broken out in the overflowings of superstition; and has drawn Bishops and Cardinals, and even kings into its vortex. A king of France, and the Cardinal Lorrain, have been known to join the flagellation procession, clothed in sackcloth, and armed with "the holy and sanctifying whip!" And historians tell us, that at a certain season of this discipline, the lights in the church are at the tinkling of a bell, extinguished: then each devotee seizing the holy moment, strips bear the shoulders; and for an hour nothing is heard but the noise of the well applied whip, either on the shoulders, or, it may be, as profitably, on the benches within their reach! And if any thing farther were necessary, I would point to St. Patrick's recorded macerations of the flesh, as a striking instance of this superstition. Lying on the cold stones; under the open air: repeating daily 150 psalms: making 300 genuflections, his right hand performing 800 motions in the sign of the Cross daily! and dividing the night into three parts: one third on his knees, one third sleeping, and one third standing immersed in cold water!! See the Rom. Brev. March 17. Thus St. Patrick spent his edifying days!!

Again:—By what name shall I call your worship paid to the wood of the Cross? In the Holy Scriptures, the word cross is used to express, 1st, the cruel and ignominious death of crucifixion: and in this sense "the tree" is "the accursed tree;" and the person dying on it is, in law, "cursed:" thus, "cursed is every

one that hangeth on a tree!" And thus our Saviour "was made a curse for us," to redeem us from all sin. 2d. It is taken for the real and perfect atonement of Christ, because this was fully accomplished on the Cross. But contrary to the sentiments and faith of the whole Christian world, the Romish Church, makes the "cursed tree," not only "a blessed tree;" but the wood thereof is a real object of worship, with latria; "Quia Debetur ei latria." See Pontif. Rom. Clem. 8 Roman edit. 1595, folio.

Here, I shall subjoin a specimen of your prayers offered up to the WOOD OF THE CROSS. "O Crux, unica spes, &c. O Cross, only hope; hail! in this glory of thy triumph, give an increase of grace to the pious, and blot out the crimes of the guilty!" Festa Sept. 14. "O bona Crux, &c. O good Cross, who hast obtained comeliness and beauty from the Lord's limbs, receive me &c." Nov. 30th. And many of the good citizens of New York may have witnessed this idolatrous superstition in the elevation of the Cross; and its being waved about by a little roguish boy; as he presented it to the prostrate holy votaries, worshipping a bit of blackened wood! "Behold the wood of the Cross!" cries the Priest. "Venite, adoremus!! Come, let us adore it!" And all are on their knees: and happy that favorite one who can only get near enough to kiss it, as he adores it!! See Rom. Brev. Sat. of Passion week. There is not a more brutish superstition in the annals of paganism! I challenge any man to produce its match out of all ancient and modern heathenism!

And the Roman superstition is not confined to priests and old women. The following is the prayer of the priest-riden ex-king, Charles X. of France, at the baptism of the Duc de Bourdeaux in 1821. "Let us invoke for him the protection of the mother of God! the queen of angels! Let us implore her to watch over his days; and remove far from his cradle, the misfortunes which it has pleased Providence to afflict his relatives; and to conduct him by a less rugged path to eternal felicity!" Shall I call this superstition, or sheer atheism! It is a morsel of the revived Jesuitism of France!

The next case is that of Ulric, Duke of Brunswick, who in his dotage, took it into his head to be—not converted, for the Romish church holds no such doctrine,—but "reconciled to the Romish Church." Never having known the nature of true religion, he was easily seduced by the Papists. He wrote a tract called "Fifty reasons of the Duke of Brunswick, for preferring the Roman Catholic religion to all other sects." The following is his last and crowning reason, which I copy literally. It exhibits a new specimen of life insurance! "The Catholics, to whom I spoke concerning my conversion (to Romanism) assured me" says he, "that if I were to be damned for embracing the Catholic faith,

they were ready to answer for me at the day of judgment; and to take my damnation upon themselves; an assurance I could never extort," adds the Duke very gravely, "from the ministers of any other sect, in case I should live and die in their religion!" See this book recommended by your champion, Dr. Milner, Manch. edit. 1802: and Glasg. Prot. No. 188.

Again: Your doctrine of SUPEREROGATION is a profitable piece of Superstition! You hold that your Saints can not only keep all the law of God perfectly: but even do quite a great deal over, and above, what infinite perfection requires. This is "the merits of all Saints?" It is put, as you gravely teach the world, into one great treasury: and the Pope keeps the key of it: and he deals it out by way of indulgences, absolutions:—and for the help of all who have no merit; but on the contrary, much guilt. No man is refused his full share, even to an escape from Purgatory, and even from Hell:—and triumphant entrance into Heaven, —on ONE small condition, namely, that he pay the full price fixed by the holy Chancery books of the Pope; and the dictation of the Priest,—in gold and silver!!! Shall I call this superstition? Or knavery? Or both? The Pope collects All Saints' merit into a fund: and makes sale of it! I gravely ask the public if they can name a more barefaced system of knavery, practiced on a poor and deluded people, to abstract their money from them, under false pretences? And especially so, when Dr. Varela, uncontradicted by the bishop, and his associates, has published the fact, in a newspaper, a few days ago,—“that it is a doctrine of the Romish Church, that the priests do not know who, or what of their deceased parishioners, are in Purgatory!!! I therefore, respectfully appeal unto you, fellow citizens, of the Roman Catholic faith, whether they can be good men or possessing common honesty to avow this,—that they do not know who are in purgatory; and yet take your money in large sums for masses to free your deceased relatives from that place! What do you call the men around you, who extort money by false pretences? Look well to it. I am not and cannot be your enemy, who put you on your guard; and tell you, that God Almighty asks no money for masses, and for pardoning your sins. Will you believe the Priests rather than God? Go to HIM alone, through the Lord Jesus Christ,—He offers to do it “without money, and without price.” See Doway Bible, Isaiah 55, 1.

Finally:—I shall oblige you and my readers, with only one instance more, of the incurable Superstition of your Church. I allude to “THE FEAST OF ASSES,”—so famous in your churches, until the light of “the Heretics” religion drove this relic of darkness, I believe, into oblivion;—at least I have not heard of your celebrating it in St. Patrick’s, or St. Peter’s.

I copy from Du Cange Gloss. Paris edit. 1733, vol. iii, p. 426. And Velly's Histoire du France. Paris edit. 175. vol. iii. p. 537. Ad Edgar's Var. p. 46. This festival commemorated the flight of Joseph and Mary in Egypt; but the Ass, on which Mary rode, is the most conspicuous personage in the group. Your sacerdotal ancestors selected the prettiest young lady in the town: she represented Mary: she rode on an Ass in splendid attire: and superb asinine trappings. She rode the Ass into the Church, and up to the altar: high mass was then begun: the Ass as he was taught by his compeers, and fellow worshippers, kneeled down at the altar. After mass, an ode was sung by the Priests in full chorus to THE ASS!! I copy from your own writers: and I challenge you to disprove, and detect a false quotation. I have a copy of the Ode now before me, from Du Cange, in Latin, French, and English. Here are the stanzas, and I can give you or any other antiquarian, farther particulars. "Orientibus partibus," &c. Hez! Sire Asne, car chantez," &c.

"The Ass did come from Eastern climes!
Heigh ho! my Assy!
He's fair and fit for the pack, at all times!
Sing, father Ass! and you shall have grass,
And hay, and straw, in plenty!

"The Ass is slow and lazy too;
Heigh ho, my Assy,
But the whip and the spur will make him go,
Sing, Father Ass, and you shall have grass,
And straw, and hay too, in plenty.

"The Ass was born and bred with long ears,
Heigh ho, my Assy,
And yet the Lord of Asses appears,
Grin, Father Ass, and you shall get grass,
And straw, and hay too, in plenty.

"The Ass excels the hind at a leap,
Heigh ho, my Assy,
And faster than hound or hare can trot,
Bray, Father Ass, and you shall have grass,
And straw, and hay too, in plenty."

This specimen of beauty, elegance, and devotion—I repeat it,—is recorded by Du Cange. I have only to add that the whole service concluded with a braying match between the Priests around the Altar, and the Laity, in honour of the Ass. The Priests "representing the Ass," brayed in a fine treble voice three times: this was replied to by the people, who in full chorus brayed three times! Then the astonished Ass, with his cortege, was led away home? Where can any man find a match for this? And there is no use in denying it as you likely will do, and as you have done all my quotations; even while your books are ly-

ing open before the public. If any man doubt it, I can show the books containing this account. Our Priests know that this Assinine feast is as genuine as is that of the Mass! See also the *Recreat. Mag.* London and Boston Edit. p. 186.

Lastly:—Your system has been sustained by **IMPOSTURE AND FRAUDS**. Here I have materials for volumes; I can give only a specimen of my gleanings from your Roman Catholic works. In former ages of your dark system, you studiously kept the people in profound ignorance: and hence you carried on the imposture with every facility. Hence your sweating images: your weeping images,—tears running down from their eyes in floods! Hence your images which rolled the eyes, and shook the head! At the Reformation when sad havoc was made with these miracle makers, several rare specimens were publicly exhibited. Instead of brains, these Catholic idols, had springs and complicated machinery, to give motion to the eyes and to the head, and excite the piety of “the simple faithful.”

In lands purely Catholic, the people when paying for their Masses, wish very naturally, to know if the soul has received benefit, and is delivered;—though, I must repeat it, Father Varela has let out a dangerous secret, namely, “that their Church teaches that no one of their Priests knows what soul is in Purgatory.” Well, the Priest tells “the simple faithful,” that as long as the soul is not delivered, by looking into a little door in the Sac-rario, or tabernacle, they can see it; that is to say, the departed soul, in the form of a mouse! When it is set free from the purgatorial pains: that is, when all the money that can be exacted for masses is obtained, then the mouse disappears! See *Master Key*, vol. i. p. 168. 170. Contemptible as this may seem to some, yet it is what I should call one of the fraternity’s more respectable impostures, in “the mystery of iniquity!”

It is a matter perfectly evident from the records of your Breviary; and *Butler’s Lives*, and the *Acta Sanctorum*, that your whole system has been carried on, in the cells of Monks and Nuns, by one continuous tissue of visions, revelations and miracles! The “Religious,” as they misname themselves, spend all their time in manufacturing this godly sort of ware for the common benefit of Holy Mother, and the “simple faithful.” Miracles are recorded on the pages of *Butler’s Lives*, (3 vols. *Dubl. Edit.*) “as plenty as blackberries!” Saints walk, like St. Dennis, without their heads! Devils are discomfited, by legions! The dead are raised! The wafer is not only converted into Christ’s flesh—but is often seen transformed into a little babe? I invite my Catholic and Protestant friends to examine *Butler’s Lives*, the most accessible of books; I offer it for their inspection: and the *Dublin* copy of the Carmelite scapular. See also the book called “The

Frauds of the Monks," which is about to be published in New York.

Again :--Your characteristic talent at cursing and excommunicating, in pontifical form, with all its dire effects, has not been confined, in its game, to men and women! For the common benefit of the faithful, it has been successfully fulminated against four legged beasts, and creeping things. That is to say,---your pontifical wrath has been expended not against Heretics only; but against Vermine! What valuable things priests are! Whenever rats, locusts, mice, have overrun fields, the Priest in his consecrated robes, with the grace of intention, to render the rite all efficient, walks over the fields, and sprinkles them, in the form of a cross, with holy water: and solemnly curses and excommunicates these vermine. In Provence, in France, the locust were thus cursed sacerdotically; but as my author states, they heeded not the holy man, or Holy Mother's fulmination. The Pope was informed of their heretical obstinacy! His holiness, being infallible, gave a salutary advice to the faithful. He ordered the obstinate locust to be again solemnly cursed---in November. It was punctually done. And lo! all of them perished in one night, ---by the Frost! See the account of this in Hurd's Hist. p. 229. Prot. No 21.

The famous Jesuit Toussain Bridoul, and after him, the well known writer Gavin, in his "Master Key of Popery," gives numerous instances of beasts, birds, and bees, pausing miraculously, in their gambols, and graver pursuits, "to bow to and adore the Holy Mass!!" Petrus Cluniac, Lib. 1. cap. 1.---with whom, of course, you gentlemen and all Catholics are well acquainted,---gives us some edifying instances of bees, adoring and even dying before the Mass! One instance is this: The wafer being conveyed, some how or other into the hive,---the bees were found dead, ---and in the midst of them, the wafer had become an infant Christ!! I am gravely quoting from your own approved author; and you know it, if you know any thing of your own minute history! And Cantiprat, Lib. 3. Sec. 1. cap. 40, relates that a hive of bees being heard to hum most harmoniously,---on inspection the consecrated wafer of the Mass was found among them, while they were devoutly humming its glory! Now this may seem incredible to many! But I have only to say that I copy it out of the Roman books. And for my part, I am not surprised that bees should adore the Mass! To me it is far more miraculous that a two legged animal,---a man, with a rational and immortal spirit should sing its glory! To me it is far more miraculous that rational beings should be able to believe that a Priest can create his Creator out of a little wafer,---and then---eat up his Creator! This is matched only by the every day prayers of our

Eutychian heretics, the Roman priests, who make Mary "the mother of God!" And St. Anna "the grand-mother of Almighty God!!" If there be impostures equal to this in any part of God's dominions, I should be glad to be made acquainted with them. What is the reason I cannot get any one of you three gentlemen to come out and touch this part of my argument? The reason is obvious; you know that what I speak is nothing but truth: and you dare not--and you cannot defend these disgusting--but publicly avowed and believed Catholic absurdities!!

You are of course, gentlemen, well acquainted with the annual miracle of St. Januarius at Naples. The blood of this Saint is kept in a bottle; it is usually a crust; but on his day, at the invocation of the faithful, it becomes "a bubbling red liquid in the bottle;"---the token of his presence and protection! By the way he is, you know, the guardian against the eruptions of Mount Vesuvius! Well on a certain day, after innumerable ceremonies, of which all the pagans of all heathen lands, are innocent,---this Saint's blood---if he condescends to be propitious,---becomes a bubbling liquid in the,---observe it well,---in the Priest's hand! Dr. Moore the father of General Sir John Moore, and the tutor of the late Duke of Hamilton---in his "Tour," gives a true and full account of this annual ceremony. Sometimes the Holy Saint is rather obstinate: he will not soften and dilute his own blood, while it is day light! Towards the evening the mob becomes very obstreperous; and chide the Saint in no set phrase; "You sooty, yellow faced old fellow! why will you not yield and melt at the pious invocation of our Priests!" These words Dr. Moore heard uttered! When it begins to be conveniently dark, the blood in the bottle becomes liquid,---the Priest proclaims it:---then is the boisterous cry of praise heard, in favour of "the beautiful, and fair St. Januarius!" So much for the saint who takes care of Naples; and has the charge of Mount Vesuvius. It is a pretty and profitable imposture! For money flows in plentifully, when this Saint yields---that is, melts his crusted blood in the Priest's bottle, and the Priest's coffers overflow with silver!

Hear another instance of imposture. About 17 years ago, says an eminent writer in 1820, a lady of Edinburgh was on a visit to her Dublin friends. On the evening of a great festival, when the Priest was to show the proper friends, the souls of their relatives coming out of Purgatory, this lady went with her Catholic relations to chapel. The priest had arranged his theatrical display, with exactness. Seated near the altar he performed Mass. In front of him was a broad slanting board. As the moment drew nigh, when his prayers was to evoke the tortured souls,---the lights were nearly all extinguished. The souls in purgatory, he stated were to come out from below, from the Abyss;

and were to appear in a visible form, moving on this board before him. Presently as the efficiency of the mass began to operate on the inmates of the Purgatorial regions,---behold at the bidding of the holy man:---and as the money was freely paid,---there appeared, black, burned, branded, and seared creatures, crawling slowly, and heavily out, on this said slanting board! "A miracle! a miracle!" resounded on all hands! And the holy man's piety being quickened by the heavy sums pouring in upon him from all parts of the chapel, his prayers educed a great flock of them; The whole board was covered with "the crawling scorched souls!" Our Lady, a Protestant, and of course very sly, being in the front pew, near by these unearthly creatures;---slyly stooped down,---not to pray,---but to snatch one of these messengers from the fire of Purgatory: and she succeeded in catching one of them, and put it into her pocket! And when she reached her friend's house, pulled it out, and, to the amazement and great edification of her Catholic friends, displayed---A CRAB, in a newly fitted on dress of black velvet!!! This was published under the Lady's authority by an eminent minister of Edinburgh. See Glasg. Prot. No. 78.

I shall conclude with the imposture of St. Peter's chair. "At the extremity of the great Nave of St. Peter's Rome, and behind the altar stands,--or rather once stood---a sort of a throne," says a late traveller. "This throne enshrined the real, plain, worm-eaten wooden chair, in which St. Peter actually sat, when he was Pope." When the French under Napoleon visited Rome, not being much disposed towards the faith of the simple faithful, they seized this holy relic. Upon a close examination of its decorations certain letters and figures were traced. It was carefully washed from its cobwebs and dust; and the sentence copied from the back of 'St. Peter's identical chair.' It was in Arabic character! Alas! for Saint Peter's pontifical chair! Alas! for the Pope's infallible succession in this chair. The sentence was translated, papists unfortunately for infallibility,---are no scholars in the Oriental languages. Here is the translation. "There is one God, and Mohammed is his Prophet!" It had been a sad mistake? Instead of Peter's stool from the older Churches; or his seat at Antioch, the ignorant Romanists had plundered a Mohamedan priest of his chair, and thus robbed the mosque to decorate Saint Peter's at Rome! Thus, the Pope had been sitting from time immemorial, not in St. Peter's chair, but in a Mufti's chair. And hence, as they count their succession by "a Chair," the Pope has upset his infallibility, and derives his legitimate succession from Mohammed!!

In my next letter, by the will of God, I shall in "logical dependence," go on to discuss "the notes" and "marks" of your

Church; and test our Rule of Faith, and your Rule of Faith, on that vital point. And I shall leave you to rave away like maniacs against God's Holy Word, and the Spirit speaking to us in them!

I am your courteous friend and servant,

W. C. BROWNLEE,
Collegiate Minister of the Middle and North Dutch Churches.
New York, July 2d, 1833.

TO DOCTORS POWER, AND LEVINS.

Gentlemen;—You have honoured me with a Card containing a fresh challenge; and in last Saturday's paper, you reiterate it. You were well aware when you wrote these cards, that Mr. Denman had no less than *two* letters, in hand from me, in reply to the Roman Catholic priests; namely *one* to Dr. Varela; and *one* to you, in regular order of discussion. Had I been *two* letters or even *one* in arrears, you might have had some plausible reason for this zeal and impatience. As it is,—I leave the public to judge with what kind of grace you make this new and bullying challenge. Your Editor keeps up my letters, and ludicrously enough offers his columns to you to reiterate fresh calls upon me to come out!!! And yet he gave me his assurance that he would deal fairly with me!!!

The new challenge is thus expressed: "*A proposition is proposed to Preacher Brownlee; What articles of faith found in the Scriptures in express terms must be believed in order to be saved? The continuation of our controversy with him personally will depend on his answer!*"

Before I give a direct answer to this, I am constrained to offer some general remarks on this *ungrammatical and blundering* card, which asks, "*what articles must be believed in order to their*" (the articles) "*being saved!*"

One aim you have ever kept in view from the first, in all this discussion; and that was, to prevent me by all possible means from exhibiting in all their horrid deformity, the dogmas, and rites of your Church. For this purpose you adhered to "*the Rule,*" and would hear of nothing but "*the Rule;*" even after its evidence was full, explicit, and complete; and after you had exhausted even the last of your *borrowed* ideas; and spent the last expletive of your ferocious vituperations. It is true, you thought that you had caught me in your trap, when I changed my purpose, and agreed to discuss the Rule. But, you were not aware

until it was too late, that I had laid a trap for you. You were not aware that we were, all the while, drawing you out; and setting you before the American public, in all the unenviable character of notoriously convicted DEISTS: more vulgar than Thomas Paine; and more blasphemous than Mons. Voltaire!! I thus succeeded in a double object,—namely, the exposure of your corrupt Church, and of your personal Deism!!

And, now, not yet having found an excuse palpable enough to cover your retreat; you assume an inquisitorial air; and you not only dictate to me a subject, which will draw me entirely away from that which the public expect and demand from me: but you also, take it on you to declare, that unless my answer shall be precisely according to your views, and wishes, you will then retreat and leave the ground!!!

Now, I call on you to keep strictly to the point under discussion. Upwards of *twenty-five arguments* I have had the honour of presenting to your consideration, and that of the public; touching the Rule of Faith: and touching the divisions; the novelty of your Church; her superstitions; fanaticism, and impostures! None of all these have been reviewed, far less answered by you. If you do retreat,---I here enter my solemn protest against it, before the public, that it can be for no other reason than this,---namely, that *you cannot vindicate or defend her from one of all these charges!* If you do retreat, I protest that it shall be pronounced a public acknowledgment, that *Popery is indefensible before the enlightened American people!!!*

I now beg leave respectfully, to present my answer to the challenge in your Cards. The articles of faith put forth in EXPRESS terms in the Scriptures, and necessary to be believed by us, in order to our salvation are these:---“Believe in the Lord Jesus Christ, and thou shalt be saved.” “He that believeth and is *baptized*, shall be saved: he that believeth not shall be damned.” “Shew ye forth the Lord’s death, until he come.” “Do this” (celebrate the Eucharist) “in remembrance of me.” “This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.” “God so loved the world that he sent his only begotten Son into the world that the world through him might be saved.” “If thou shalt believe in thine heart, and confess with thy mouth the Lord Jesus, thou shalt be saved.” “Except a man be born of the water, and of the Spirit, he cannot enter into the kingdom of heaven.” “Except ye repent, ye shall all likewise perish.”---“Walking in all the commandments, and ordinances of the Lord blameless,” “thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour, as thyself.” “We are justified by the faith of Jesus Christ; and not by the works of the law.” “By the works of the law shall no flesh living be jus-

tified;" that is, *before God*, our Heavenly Father. "By works," the fruits of holiness "is a man justified, and not by faith only," says St. James:---that is, *before men*, we give evidence of justification by our piety and holiness. By faith in "Christ's imputed righteousness alone without works, are we justified at the bar of God, in our justification *before God*." Thus Paul and James are reconciled, and plainly too, even to an INFANT SCHOLAR!

Here are the articles in EXPRESS terms of Scripture. I omit, for want of room, those about Christ the only King and head of the Church: about "*the Man of Sin*:" and about "*the mark of the Beast on the forehead, and in the hands*," which will doom a man to perdition. Now if we believe these in the heart by the true faith of God, the Holy Spirit's operation, and "if we confess them with the mouth, we shall be saved." And I give them in the EXPRESS words of God, in his Scriptures: And who shall dare to gainsay the EXPRESS words of God? Which of you will venture to impugn the counsels, decrees and doctrines of the Almighty?

And now having fully answered your inquiries, and met your challenge, I demand it, as my right, to go on with the main point in hand, namely the exposure of the old "HARLOT, MOTHER OF BABYLON." And in my turn I challenge you to follow me, and repel my arguments, if you have the moral courage to do it. By the grace of God I shall not retreat!

Meantime, I am gentlemen,

Respectfully yours, &c.

W. C. BROWNLEE.

Dr. Brownlee's Letter, No. 12.

TO DRS. POWER, VARELA, & MR. LEVINS.

"Sic et Babylon a pud Johannem, &c. Thus also Babylon is, in our John, a figure of the city of Rome; which is great and proud in empire and a subduer of the saints."—*Tertullian*.

Gentlemen:—We have shown that the Roman Catholic religion is not found in the Bible: that, in fact, the whole system is irreconcilable with the Word of God: We have also finished our discussion on the *superstition, fanaticism, and impostures* of the Romish Church, and Clergy. The subject which now claims our attention in the natural order of "logical dependence," is that of the *notes, or marks* of the Roman Catholic Church.

It is well known to those who are familiar with Romish books, or have intercourse with Catholic Priests, and laity, that "Holy Mother Church," is the main object of their faith. That

sect has so completely apostatized from the truth, that they seem actually to have no idea of saving "faith in God, and in Christ." Justification by faith in Christ, and the renovation of the heart by the Holy Spirit, are doctrines which form no part of their system. They "believe in Holy Mother Church." They receive *by faith*, all that she teaches: they only aim at dying in her bosom; this is all the justification, and all the sanctification they look for. "The Temple of the Lord! The Temple of the Lord, are these!" This is as often and as sincerely repeated by the Romish sect, as it ever was by the Jews of antiquity. They have, in fact, publicly assumed the very ground, which the apostate Jews took against our Lord and his kingdom. They not only crucify him afresh in every repetition of the Mass; but they say we are the children of "Holy Mother Church;" we are of "her who is the immutable church:" we are of her to whom the Lord gave the promise that "the gates of hell shall not prevail against her." This promise which our Lord gave to his pure, holy and only church, they insultingly and arrogantly appropriate to themselves; even as did the persecuting and murderous Jews. The latter said "We be Abraham's children!" and thence they gravely inferred that the Almighty was bound, in virtue of that, to save them, vicious and apostate though they were. The former, the Romish sect, say---"We are of Holy Mother!" And let their character be what it may: though they are at war with God's law, and are rebels against all of our Lord's officers,—rejecting him as a PROPHET, by their traditions and infidel Rule of Faith! rejecting him as a PRIEST in each renewed rebel act of the Mass, which they call a sacrifice for the quick and the dead! rejecting him as the only KING in Zion, by the blasphemous supremacy of the Pope! though they practise all vices, and even sell publicly, as at vendue, the pardon of sins, past, present and, future; yet because they are of "Holy Mother," and are in her bosom, they all are saved and no human being out of her pale, is, or can be saved!

Hence you hear the Roman Catholic Priests and laity pronouncing the solemn doom of perdition on all men,—themselves only excepted, as the exclusive favourites of heaven. To their partizans in iniquity, they say, as men who have taken the keys of the kingdom out of the hands of HIM who alone can bear them, and wield them. "If you die in Holy Mother's bosom at last, it is no matter what you have been, or have done, or what you now are; you are safe! We are the *only church*; and the gold and silver paid for "absolution" and "extreme unction," *wash away all sins!!* And as a token of this, the priest, counterfeiting as much gravity as possible, wraps up his deluded votary in a rag of old "Holy Mother's" tattered garment: then dictates a certi-

ificate to God the judge, that this said rag of the Roman "Harlot," is the very robe of the Redeemer's righteousness: and---all the church dues being paid---HE must of course acquit him, at the Priest's bidding; because God had given an assurance to his true Church---not at all to the Roman apostacy,--that what she "bound on earth," by way of wholesome discipline, "he should bind in heaven."

From all this it must be obvious, with what anxiety the Roman Catholic priests endeavour to establish the truth of their Church, by certain MARKS. The most prominent of these are *Antiquity, Catholicity, Succession, Unity, &c.* These we are now to discuss.

First:—ANTQUITY. There are few points by which the public have been more imposed on, than by this claim, "The Church of Rome is of the ancient religion." In the ears of the superficial and weak, this claim of "the old religion" sounds as a resistless charm. "It is the *old* religion." And from this they draw an inference befitting men who neither think nor reason. Instead of listening to evidence and argument in proof of the Romish utter apostacy; and, thence, justly inferring that the "age and antiquity" of a rotten carcass only make it infinitely more rotten;---they profoundly and logically conclude that the antiquity of corruption makes it sweet and good! "It is the old religion,"—say they, without stopping to listen to the proof that "Old Mother" has been dead and buried; though pagan-like, she has been set up in her grave clothes to receive the worship of her children. And because they deem her "the old religion," therefore she is the only true religion. And the name "Protestant," being a *new* name---some two or three hundred years old,---therefore the *religion* presented under that *new name*, is a false religion. The public mind must be disabused on this point. And for this purpose I beg your attention to a two-fold sophism in this universal cant of the Papists about their *antiquity*.

1st. Antiquity is no evidence, alone, of the truth of a theory. Sin and error are as old as Adam. Does that ripen and mellow them into God's truth? The kingdom of Satan is considerably older than even that of Rome, and the popery thereof. If Popery be true from its *antiquity*, much more so is the kingdom of Satan the reign of the truth. The Ptolomaic system of astronomy, which placed the earth in the centre, and made the sun and worlds as it were, move round a little grain of sand, is far more ancient than the Copernican: and, therefore, by Romish dialectics, consecrated to the defence of "Holy Mother," the former system is true, and our received system is false! Sir Isaac Newton's philosophy is new: it is only some hundred years old. Therefore the systems of Egypt, and of the dark ages, are the

true philosophy ; and Sir Isaac is an impostor like Luther ; and his system is falsehood !

2d. Another portion of your sophistry lies here, the Roman priests designedly confound the name of "*Protestants*," with the *system of religion*, which they maintain : and thence, in true Romish logic, they conclude that because the name "*Protestant*," bestowed on the Reformers, in consequence of their solemn *Protest* and appeal to a general Council, against the decree of Charles V., and the Diet of Spires, in A. D. 1529,—is a *new* and *recent* name, therefore their *religion* is no older than the *name* ! Now let us try the force of this delectable Romish logic. "*Ireland*" is a name of modern date ; only some few centuries old. Before this, it was called *Hibernia*. But because the name is only a few centuries old, it follows by the certainty of our Romish logic, that the thing itself,—even the *Emerald Isle* is a mere novelty, and had only a recent existence ! "*Great Britain*" is a new name ; it used to be called "*Albion*;"—in short, England, Scotland, France, America itself, are all new and modern names : and as, by the Romish dialectics, the name and the thing designated by it, are of equal date in duration ; therefore, these countries only began to exist when they got these modern names !!

In my letter VIII. I examined this maniac logic. We showed there, that the Romish Church wants the essential marks of the true Church : I then offered TEN proofs in evidence of the historical fact, that the Romish Church and her characteristic system are a mere NOVELTY ; invented chiefly after the *sixth* century, by wicked men and despots : and the very master piece of Priestcraft ! These we sustained by appeals to historical documents. And if silence be consent, then have the Priests given me their unlimited assent to each and all of these *ten* arguments ! On this mark of their church I need not long insist. I shall only observe in brief, that the great fundamental tenet of Romanism,—namely, the SUPREMACY of the Pope, or of the Church, is a mere *novelty* in the history of the Church. Pope Zozimus in A. D. 420 seems to have been the first who attempted to set up certain claims of supremacy for the Roman See, over all other churches in the West. And this he tried to establish by an impudent forgery of some decrees purporting to be the decrees of the Council of Nice ; in which he had caused it to be written "that it was lawful to appeal to Rome, from other churches." The famous Milevitan Council in Africa, of whom your own St. Augustine was a leading and faithful member, opposed and condemned these impious claims of the Pope. They even sent a special embassy into the East, to obtain from the Greek Church attested copies of the Acts of the Council of Nice. And by these copies they publicly convicted the Popes of Rome, even "the infallible" Zozimus and his "infallible"

lible" successors, of falsehood, fraud, and forgery! I shall give you the words of this council, which solemnly denied and repelled the pope's claims of supremacy, so late as the fifth century:-- "Quodsi ab eis, &c. But if they, (the clergy) think it necessary to appeal from them, they shall appeal only to African Councils, or to the primates of their provinces. If any one *shall appeal beyond the seas, let him be received into communion by none in Africa.*" The signature of St. Augustine is the *fourth* to this solemn decree. See Mansi. Concil. Collect. Tom. 4. p. 507. Venet Edit. 1785.

And so late as the close of the sixth century, namely, in A. D. 590, Pope Gregory I. declares the Apostle Peter "not to be the head, but only a member of the church." See Regist. Lett. Tom. 2. p. 743. And again he says, "I confidently say that whosoever calls himself *universal bishop*, or desires to be called so, is, in his pride, the forerunner of *Antichrist*," &c. See Lib. 7. Indic. 15. Epist. 33. Bediet, Edit. Paris, 1705. In another place he affirms that the "three bishoprics of Alexandria, and Antioch, and Rome," are from the same Peter, "which is of one, but in *three* places,---quæ in *tribus* locis unius est." Tom. 2. p. 887.

It was not until the days of Boniface III. A. D. 606, that the Pope was raised to the supremacy of *universal bishop*. And this was done by the *civil* power of the atrocious tyrant Phocas, who murdered the King his master, and by murder and treason, usurped the imperial throne. And even this supremacy, obtained by the most wicked means, extended to the *Western* churches only. The Eastern and the Greek churches stood out against Papal usurpation, and do resist you unto this day. Now this supremacy, being the corner stone of Popery, where is the boasted antiquity of the Romish sect?

The MASS, the great characteristic, the golden, and lucrative doctrine of Rome, is a wicked fiction of Priestcraft, established after many a struggle, in the Romish church, in A. D. 1215, and consequently it is now only 618 years old. And I challenge any man well versed in church history to prove any thing to the contrary.

AURICULAR CONFESSION, one of the main springs of ghostly power; the copious source of wealth;---and of all possible wickedness, was finally established by Pope Innocent III., in the beginning of the thirteenth century and is no older than the Mass. PURGATORY was established into an article of profitable faith, so late as the year 1430, by the Council of Florence: and is, therefore, only 403 years old! The INVOCATION OF SAINTS was fixed as an article of faith by you in the *ninth* century. The use and worship of IMAGES were condemned so late as A. D. 700 by the Council of Constantinople. In the *ninth* century, the darkest hour of the darkest ages, they were finally set up by impiety and

imposture, as objects of worship in your church. Telesphorus invented and brought in the Lenten feasts: Calixtus instituted, by arbitrary power, the four ember fasts in the Year: Hyginus exerted his genius in inventing the "sacred chrism or oil." The marriage of Priests was finally prohibited by Pope Gregory VII. near the close of the eleventh century, say A. D. 1070. And the abstraction of the cup from the Eucharist, or the communion without *wine*, after it had been forged, and invented by imposters; and opposed by Pope Gelasius, was finally decreed by the Council of Constance which met in A. D. 1414. And it is therefore, an imposition only 419 years old!

And it is due to truth to observe here, that all these scandalous innovations, now alluded to, and more fully narrated in my Letter viii., were not quietly permitted to usurp the throne of Christ our Lord, and displace his doctrines. On each one of them there was a struggle before the arch-deceiver prevailed. I am prepared to produce from *five* to *seventeen* of the best of your *sainted* fathers, against *each* one of these monstrous inventions and novelties of Rome. The want of room only, prevents me from quoting them. St. Augustine with Jerome, who called Rome "the great Babylon," and St. Ambrose, take the lead. Every Roman priest has read of the two "thunderbolts of war" against Romish impositions,—namely, Bertram, and Barringer, who, in the days of Gregory VII. called also by the more explicit and emphatic name of "Hellbrand," impugned the abominable fiction of the Mass. Who has not read of the immortal Robert Grossthead, the Roman Catholic bishop of Lincoln, sirnamed the *Pounding hammer* of the Romish Beast? Who has not heard of Gallus, and Petrarch; and a host of others: and in later times of Claud, D. D. Spense, and Nicholas Clemangis?

On the contrary, every peculiar doctrine, and rite of ancient Christianity, as our Lord revealed it, and as he commanded it to be written in the Holy Scriptures, have been religiously believed, held, and professed by the Protestant Church of the Reformation. Call us by any name you elect: call us Protestants; or the children of the Italick church; or Waldenses, or Albigenses; or Bohemian brethren: or Lollards: or Huguenots; or the associates of Luther; of Calvin; or Zuingle: or Knox. We hold up to public view "*The syntagmata confessionum*," "the collection of the Confessions" of the Reformed Church. On every doctrine, and sacrament of the pure old Christianity all the "Reformed churches," are entirely at one. Not so in Rome; every essential doctrine, and the two sacraments are buried, and utterly lost in the rubbish of "fallen Babylon."

And were we even to outrage truth and historical evidence, by admitting the Romish Church to be a true church of Christ,—can

any man be so stupid as not to know that the church at Jerusalem,—the Syriac church, which Dr. Buchanan found existing in the interior of India, are far more ancient than that of Rome? Can any man be so ignorant of historical truth as not to know that the churches of Egypt, such as that of Alexandria; and of Antioch, and the whole Greek Church is more ancient than that of Rome. Nay, every sensible man knows that the Old Italick Church was before the church of Rome, as *she now is*, being the same in doctrine and rites as the “Church at Rome.” The arguments, therefore, of the Roman writers on this point, are not only pure in sophistry; but actually false in fact!

2d. CATHOLICITY.—The term *Catholic*, a Greek work, signifies *General* or *Universal*. And the Roman church claims the exclusive use, and honour of this title. They are the Catholic, or *Universal* church.

When applied to the church of Christ, “which he bought with his blood;” as it is appropriately used in the Creed, “I believe in the holy catholic church,” the Protestants understand it thus:—It takes in all those who are, or shall be in the kingdom of God above. “The church,”—says St. Jerome,—“does not consist of walls, but of true doctrine. Wherever the true faith is, there the church is.” Oper. vol. 7. p. 388. “The church of Christ,” says St. Augustine,—“is in the saints: the church of Christ is in those who are written in heaven:—The church of Christ is in those who do not yield to the temptations of the world.” Oper. Tom. 4. Expos. of the 47th Psalm. Again, says he, on the 62d Psalm, —“Christ’s whole (Catholic) church, which is spread every where is his body, of which he is the Head.” In this same sense do all Protestants correctly use the term. The church Catholic includes *all* who are now in glory out of our ransomed family: *all* who are now in Christ by faith: and all who shall be in him the Head of us all.

But the Romish schismatics are about as modest as some of the Eastern princes who claim dominion over sun and moon; and derive titles from these extensive and “Catholic” dominions, in the heavens! They are the “Catholic” the “Universal” church! They have *two* arguments to sustain this very romantic claim of their romantic partizans. 1st. The Apostles gave them the exclusive name of “Catholics.” See the Rhemist Annotations on Acts ii. sect. 4. And Bellarmine De Eccles. Lib. 4. Cap. 4. That is to say, the Apostles, who wrote in Greek; and who, themselves belonged principally and especially to the Syriac and Greek churches, without any command from heaven, gave to an obscure Jewish assembly of Christian converts at Rome, consisting probably at that time, of a few hundreds, the title of “*The Universal Church!*”

You may gravely ask where any one can find the command, if any ever was given; or where any statement is made in civil history authorizing the belief, that the Apostles of our Lord, in the midst of the great and flourishing churches of the East, such as those of Syria, and Egypt, and Greece, took it gravely into their heads to bestow the title of "CHURCH UNIVERSAL, OR CATHOLIC," on a few obscure Christians in Rome! I answer, no one has been yet bold enough to risk his character in asserting out of ancient documents, that the Apostles did so. The simple word of the interested "infallible," is all that has been pleaded. But if there be no weight in this argument, in the estimation of all who do not believe by *proxy*,—there is a *second* argument resorted to by the very romantic advocates of Popery. They are *the Catholic*, or *Universal Church*," say they,—“because in respect of time, place, and person, the Roman church has always been in the world: and has flourished in all nations!” That is to say—for this needs a friendly exposition: “The Romish church has always been in the world,”—except when the Jewish church existed;—which was before the Roman church had a being! “The Roman church has *always* been in the world:” That means for a few centuries! “The Roman church has been in *all* countries, in *all* the world!” That is, except in Asia, and Africa, and the greater part of America, and some of the most extensive empires of Europe! “The Roman church has flourished in *all* nations!” Except England, Scotland, Holland, Ireland, Denmark, Russia, Prussia, all Asia, all Africa. “The Roman church takes in all people!” Yes, except about *eight* hundred millions out of *nine* hundred millions of the human family! “The Romish church will *always* be in the world,” except from the close of the 1260 years, and the whole period of the millenium, when she will be annihilated by a “Catholic” overthrow.

Such are the ludicrous and maniac claims of this sect of schismatics to *Catholicity* or *Universality*! The person who does not see the absurdity of this, most assuredly merits our pity and compassion. The claim of “Catholicity” in fact, sets all sober reason utterly at defiance. The pope, prelate, or priest, who *soberly* claims the title of “Catholic” for his sect, must either be forsaken of reason and common sense, and thence, be a maniac: or, which we believe to be the truth of the case, he acts the impostor and knave; who, conscious of the ridiculous nature of his claims, like the charlatan, advances them with an unblushing impudence to cheat his votaries into compliance, by his lofty and swelling words of vanity, to advance his own interests, in his pretensions to ghostly and temporal power! “A Roman Catholic!” That is to say, in plain English, “a particular general!” “A Roman Catholic!”

That is to say,—the little affair called “*Rome*,” is all Syria, all Greece, all Asia, all Europe, all America! “A Roman Catholic!” That is to say, the little nook of “*Rome*” is all the world, all the universe! And the few bigotted dogmas, invented by the most worthless of men, for the most infamous of ends, namely the extinction of religion and civil liberty,—these few dogmas form the *whole* religion of the *whole* world!!

“Oh! judgment, thou hast fled to brutish beasts,
And men have lost their reason!”

The Church Catholic and Universal, is a glorious assembly, we repeat it,—it embraces all those who are now in heaven; or on the earth, walking in the unity of the spirit, the beauty of holiness, and the bond of peace: or who shall *yet*, in due time, be united to Christ; and shall ere long, reach “the General Assembly, and church of the first born.” But what man, in the sober exercise of his reason, did ever apply this title of the “Church Universal” to a *sect of Apostates from Christ*; contemptible even in point of numbers, compared with the great mass of the human family? A sect, moreover, which has filled the ears of all good men with direful rumours! A sect which has made the very heavens re-echo with the horrid cries of treason, rebellion and crime! A sect which has drenched the earth with the blood of FIFTY MILLIONS OF HUMAN BEINGS whom it has sacrificed on the altar of its bloody and most horrid superstition!!

It deserves to be noticed here that various sectaries, besides the Roman Church, have affected to call themselves “Catholic;” and to boast of their members. For instance, the Donatists did so, in the days of St. Augustine. See Aug. Epist. 48. The Pelagians also set up claims to this inordinate title; as appears from St. Jerome, Lib. 3. Advers. Pelag. “Quid si te alius Catholicum dixerit,” &c. “What if another call thee Catholic? shall I give consent?” &c.

But it is remarkable that neither they, nor the Roman Catholics have boasted themselves of the holy and most honourable name of CHRISTIAN! And I perceive from various writers, the extraordinary fact, that the Romish Priests, from time immemorial, have despised this most venerable name. To Fulk in his notes on Acts xi. 26, I am indebted for the fact that in Rome, and over all Italy, among the “holy Catholics,” the name “CHRISTIAN” has been absolutely a term of reproach, used to express the character of a miserable pretender, a dolt, and a fool! See Willet’s Synopsis, p. 65. And to this day the name, and the thing expressed by it, finds no favour, but rather contempt, with the “Vicar of God,” and his “godly” court of prelates!

I cannot close without observing another material evidence against your claims to “Catholicity.” These claims are not only

illegal, absurd, and contrary to historical evidence; they are actually contrary to the doctrine of Christ and the sentiments of your best fathers. "Fear not *little* flock," said our Lord: "Many are called, *few* are chosen." And St. Jerome writing against the claims to Catholicity, set up by the Pelagians, says in his third book against them; "The multitude of your fellows doth not, therefore, prove you a Catholic; but rather a heretic!" See also St. Augustine, *De Pastoribus*. And one of the more sensible of your Popes, namely, Nicholas I. in his Letter to the Emperor Michael, says,—“A small company hinders not, where piety aboundeth: neither does a great company further, where impiety abounds: glory not, therefore, in a multitude; *for not the multitude, but the CAUSE justifieth, or condemneth.*”

Finally:—From, and after the sixth century, no one of your advocates can establish any true claim of connection, on your part, as a Church, with the church of Jesus Christ. The Eastern Churches cast off, indignantly, your infamous usurpations, over them: so also did the African Church, with your own St. Augustine at their head. You have been continually diverging from the good old Church of God at Rome; and the good old Italick Church, from whom our pure and holy forefathers, the Waldenses and Albigenses proceeded. You, like Ishmael, are against every Church of Christ: and every Church against you. You are no longer the pure River of God watering the earth; but the sluggish and muddy bayou, breaking forth from the majestic and crystal River of God; and threading your way, amid the putrid exhalations and swamps of a Dead Sea; sending forth, to an immeasurable extent, moral pestilence and death, over the nations!

On the whole the Protestant Faith is not only the MOST ANCIENT, but the MOST TRUE CATHOLIC FAITH. With the church of God in all ages; with them on earth; and with them in heaven, we are perfectly as one, on every doctrine, and each of the Sacraments which have characterised the Church, the chaste spouse of Christ; we, therefore are, of the true Catholic church of Christ,—you are the Roman Catholic church of ANTICHRIST. We move forward under the pure white flag of the Redeemer's standard; THE TRUE CROSS of our Blessed Redeemer; you move on in darkness and in blood, under the standard of your Prince Abaddon, "your king the angel of the bottomless pit." But I must pause.

I am, Gentlemen,

Your wellwisher,

W. C. BROWNLEE.

Collegiate Minister of the Middle and North Dutch Churches.

P. S. The priests in their *second* challenge chose to make it a condition of their *continuing* the Controversy, that I should aban-

don the attack on their system, and defend the Protestant system. I promptly declined obedience to this unreasonable dictation: being determined to force my way into their very citadel; and into the interior of the "Chambers of imagery." They have declined publishing any reply to me, last Saturday. Having prepared the preceding letter, I sent a card on Monday morning to Mr. Denman, the Catholic Editor, requesting him to say whether I was correct in understanding the information conveyed to me from his office, through my friend Mr. T.; namely that no more was to be published by him, on either side. In answer to this Card, I received a letter, abusive and insulting; while the writer took care to answer me neither *negatively* nor *affirmatively*. I replied by again soliciting a definite answer, whether he would allow me to go on as usual, in his columns. I waited two hours and a half for his reply; none came. I then entered into arrangements to have my letters published simultaneously, in the three papers which have hitherto copied them from the Roman Catholic print; and at the same time sent a copy of my Letter XII. to the office of the Roman Catholic paper. And it is proposed, by God's grace to follow up the retreat of the Priests, by a letter every *second* week, until the end of August; and then, by a short weekly letter, until the victory shall be complete.

W. C. B.

Reply of Dr. Power and Mr. Levins

TO DR. BROWNLEE.

No. 12.

"Hath God any need of your lie, that you should speak deceitfully for him." Job 13—7.

REV. SIR,—In your letter No. 4, you "claimed to be a GENTLEMAN and the *Writer* for the members of the Middle Dutch Church." Your right to the first honorable appellation we must hesitate to concede, until better testimony be given than is contained in your controversial letters on your Rule of Faith. To your assumption of the *high* distinction of "WRITER," to the Middle Dutch Church we shall not object, provided your flock and "*virtuous ladies*" enter no protest against the legitimacy of your logical and theological conclusions. If they adopt *you* as their *Writer*, we say with Cervantes,—“let their own sin be their punishment; let them chew upon it, and there let it rest.”

Your claims to be a *gentleman*, we said, must not be conceded. Why? Because truth is not on your lips, and truth is the first, the

chiefest element in the character of a gentleman. In the commonest intercourse between man and man, he who offends against truth is marked and shunned as a degraded being,—he is ejected as an outcast from among men,—his name becomes hateful, and infamy claims him as her own. But, if this be the degradation stamped by general opinion on those who fill no exalted station in the public eye, how deeply seared will not the Cain mark be set on *his* forehead, who, by profession, should inculcate sacred truth, whose very bread is derived from a station in which truth should be taught, yet violates truth in the most sacred cause—the probation and defence of religion. A more abandoned, more lost, existence cannot enter into the thoughts of man, than that of a minister of religion violating that sublime character of religion, TRUTH, which more than any other, constitutes it an emanation from God. To this degraded wretch, whoever he may be, the severe words of Persius may be applied,

—“ caret culpa ; nescit quid perdat, et alta
Demersus, summa rursum, non bullit in unda,”—

Pers. Sal. 3.

“ guilt cannot now be imputed to him; he has *nothing* to lose, and is plunged so deep that he cannot rise even to bubble on the surface of the stream.”

If any thing in the preceding remarks bear on your character, in connexion with the present controversy, the application is left to your “Christian public.” It is hoped that in forming the estimate of your “claims to be a *gentleman*,” they will not lightly pass over the mysterious theological TRUTHS contained in what you are pleased to term your “twenty-five arguments *touching* (not refuting) our Rule of Faith:” for example, your “Paddy’s kettle,” “the Duke of Brunswick,” “St. Patrick sailing to Ireland on a millstone,” “St. Denis carrying his head under his arm,” “the feast of the Asses,” “the purgatorial crabs,” “the Mufti’s chair,” &c. &c. Here, Rev. Sir, are *truths* of an invincible order to establish your “claims to be a GENTLEMAN, a mere spice of your “twenty-five arguments against the Catholic Rule of Faith!” But there are two of those “twenty-five arguments” to which the “Christian public” should especially attend, as *truths* of a more eminent order. The first is, your gross, unchristian, and false charge against the poor Catholic servants of this city;—the other, your sanction of the obscene tale, Lorette, which in the words of Hamlet to his mother, is

—“ an act
That blurs the grace and blush of modesty.”

In this last *truth* you have partners in your guilt—the notorious

"*virtuous ladies*." What the D—— has joined, let no man separate.

Consigning the estimate of your character as a "Gentleman" and the Chesterfield of your "*virtuous ladies*" to the "Christian public," we enter on the consideration of your last letter, to ascertain your *worth* as a "*Writer*," on the topic to which you have been invited. As in your former letters, we here trace the same propensity to ribald phrase, recklessness of truth, foul vituperation, and untenable assertion. A brief question might have been answered without betraying the infirmity of your temper; it might have been answered without your customary display of "Protestant lesson and logic," without saluting your polemic opponents with the *gentlemanly* terms, "notorious and publicly convicted Deists; more vulgar than Thomas Paine, and more blasphemous than Mons. Voltaire." But, Rev. Preacher of the Middle Dutch Church, opprobrious terms and ribald invective, though they indicate your earthward biasses and "Protestant lesson and logic," do not establish your Rule of Faith or subvert that of your opponents. You have written you say "twenty-five arguments *touching* the Catholic Rule!" Had the number of your arguments been "**LEGION**," and did they, like your *twenty-five*, abound in falsehood and farcical tales, the Catholic creed, in place of being subverted, would stand only on a more exalted eminence in the eyes of your "Christian public." You compliment your letters as arguments. If *falsehood* and *ludicrous narration* be argument, your letters merit the honorable title. But we say in the face of your "Christian public"—and, when the matter in the logical order of dependency shall have been discussed, it will be proved, that from your gasconade "**CHALLENGE**" to the Catholic Bishop and Priests of New York, to the last paragraphs, the "Purgatorial crabs" and the "Mufti's chair" in your letter No. 11, there are not *ten* consecutive lines in your eleven letters, that do not contain either a **DELIBERATE FALSEHOOD, OR A PROOFLESS ASSERTION**. This will be amply proved ere the present controversy be closed.

It may, perhaps, be considered by your "*virtuous ladies*" a harsh application of terms, when we designate your letters a mass of deliberate falsehoods and proofless assertions. This topic was alluded to in a former letter. It was said, that, no Christian law is infringed when justice is dispensed;—That the negro must be painted black. If the New Zealander be described, the tattoo traces on his face must not be forgotten. When wilful falsehood is used by a preacher in the most sacred cause that can be undertaken by man—Religion; when it is used to subvert the creed of his neighbor and uphold his own, then the strict and honest application for this preacher, though he may be a Chesterfield among "*virtuous ladies*," is—**LIAR**; no other word can designate the *real*

character of the man. But, if this meanness and dishonor, the utterance of deliberate falsehood, he attempt to fortify with the authority of texts from the Sacred Writings, then we would apply to him the words of Antonio in the "Merchant of Venice."

"The Devil can cite Scripture for his purpose.
An *evil* soul, producing *holy* witness,
Is like a villain with a smiling cheek."

You thus commence your last letter, "You have honored me with a card, containing a *fresh challenge*." We did not express a *challenge*; this term was not used by us. The gasconade of "CHALLENGE" we resign to you, for with you it commenced. We merely asked you a very simple and plain question,—a question immediately derived from the matter under discussion—your Rule of Faith. Your meaning in using the term "challenge," it is not difficult to *evolve*; it does not require the aid of "parallel passages." Urged either by a desire to acquire a name by an ultra exhibition of zealotry for your Calvinistic creed, and thus stand a distinguished sentinel on the ramparts of the Middle Dutch Church above your more modest clerical brethren; or, possibly, impelled by malignancy of will against Catholics, you chivalrously blew a blast on the trumpet of your Zion, and challenged the Catholic Bishop and Priests to a polemic tournament. You have written eleven letters, and patented "twenty-five arguments" against the Catholic religion, and yet this religion is not yet subverted, the rock on which its foundation reposes is not yet cleft! "Paddy's kettle" has sunk to the lowest depths of the deep; the secrets of the Pope's exchequer book have been *revealed*; the "pleasant joke" of the Priest's celibacy has been sensitively insinuated; the mysterious allusions in the obscene tale Lorette, have been expounded by a holy preacher to "*virtuous ladies*;" the Catholic servants have been denounced in the *spirit* of St. Paul's charity; the "Purgatorial crabs" have crawled at an "EVENING MASS" and the "Mufti's chair" has been discovered, yet, the foundation of the Catholic Rule of Faith rests as solid in its eternal strength, as on the eve before the redoubtable Preacher Brownlee of the Middle Dutch Church proclaimed his "*Challenge*;" the walls of St. Patrick's Cathedral are as free from fissure as if they had not been pelted by the Preacher's "parallel passages" from his "Hebrew and Greek of the Holy Ghost!"

The mighty secret, Rev. Preacher, involved in your application of the term "*challenge*" to our plain and concise question is, you seek to avoid the opprobrium you have incurred in the late polemic contest. You challenged,—you promised much,—you have failed, you have been defeated! The term "CHALLENGE" is now as hateful to you, an allusion to it as teasing, as a hint about the fulling mills from Sancho was to Don Quixotte, and, perchance,

when an unlucky allusion is made to it, your condition may not widely differ from that mysteriously indicated by the observation of the worthy knight, when he addressed his squire "with a kind of snuffling tone, and said—methinks Sancho, you are in great bodily fear."

For the solution of Don Quixote's suspicions of Sancho's bodily fear, we refer you, worthy Preacher, to the inimitable Cervante's the cause of *your* fear we state to the "Christian public," it is, the consciousness of the "hook being in your nose." Remove it if you can, and let the following argument be the subject of your first experiment. It has, already, been presented to you, and though often repeated, has not yet been answered. It is not what you would term a "new idea" but, until the crabbed difficulties inherent in *old* ideas are removed, the difficulties remain in all their force. As a distinction mark, we shall honor it with a phrase from your own Scripture text, and call it the

"HOOK IN YOUR NOSE."

In your Letter No. 2, you write, "the *only* Rule of Faith with *every* Protestant is—the Bible." From this it follows, that you do not believe any thing with *divine* faith but what is found in the Bible. But the divine character of the Bible is not found *in the* Bible, that is, the Bible cannot prove its own divine character. Therefore, you, Preacher Brownlee, or any Protestant adopting your Protestant Rule, do not believe in the divine character of the Bible with divine faith. But, since the articles of your creed are taken from a book in which you do not believe with divine faith, you do not believe in your articles of creed with divine faith; therefore, your articles of creed being divested of all divine character, your religion is not divine; therefore, your Rule of Faith LEADS directly and *necessarily* to DEISM and INFIDELITY! Thus, Rev. Preacher and Erudite in the "Hebrew and Greek of the Holy Ghost," is the "*hook in your nose.*" Disengage it if you can. If this syllogistic reasoning be false, prove it. Until then, you are a Deist or an Infidel by your own Protestant Rule of Faith.

In your last Letter you assume a new character. Not content with ambitioning the honored name of "*Gentleman,*" and dubbing yourself the "*Writer*" to the Middle Dutch Church, not satisfied with monopolizing the "Hebrew and Greek of the Holy Ghost," and, possibly, the GRÆCA MAJORA, you now exhibit yourself as quack practitioner in the art of healing the dislocations of words and sentences. Your first empirical essay has been on our sinless proposition. If it has not been healed by your skill, it has been tortured. A little patience while we expose the errors of your process. *Our* proposition was, "What articles of faith, found in the Scripture in EXPRESS terms, must be believed in order to *be* saved." You assert this is "ungrammatical and blundering!"

How do you prove it? By a shameless and dishonest interpolation, for you thus state the proposition, what articles must be believed in order to *their being* saved! The word *be* in our proposition you change to—*their being*. Hence, what is “blundering and ungrammatical” is your own dishonest interpolation. But you are asked, if you know any thing of the merest elements of grammar, is it either blundering or ungrammatical to have that understood in a sentence, which common sense, without the chance of error or confusion, easily supplies? Now mark the final member of the proposition: it is this,—“must be *believed* in order to be saved.” Believed by whom? By men, therefore, the final member is, when interpreted by the merest schoolboy’s grammar and sense, “must be believed *by men* in order that men be saved.” But, by your interpretation, you substitute *articles* for *men*, and then the proposition will stand thus, “what articles must be believed *by articles* in order to *their being* saved.” Here you invest *articles* with the rational faculty of forming acts of belief! This transcends even the inventive genius of your countryman McGavin, who forged the story of the “Purgatorial crabs,” and made Priests “perform mass *seated near* the altar, and this too, “*in the evening!*”

Your failure in your new profession—setting the dislocations of words and sentences—is as unfortunate as your probation and defence of your Rule of Faith. You possess eminent qualifications to be admitted in the procession of the next FEAST OF ASSES around St. Patrick’s Cathedral. You have claims that cannot be resisted; even Sancho’s Dapple would shrink from a rivalry. As a pledge of our intention to admit you into the procession we greet you with one of your own classical and inimitable stanzas.

“The PREACHER was born and bred with long ears;
Heigh-ho my Assy,
And still the Preacher of Asses appears.
Bray, Preacher Ass, and you shall get grass,
And straw, and hay too, in plenty.”

From the daring and blundering interpolation practised by you on our simple and plain proposition, it is no trespass against the precept of charity to suspect, that, very false interpretations of the “Hebrew and Greek of the Holy Ghost” are given by you from your pulpit in the Middle Dutch Church. We, at least, would not rank them among those whispered by the interior spirit. He who would sacrifice truth in trivial instances, will, by easy transition, pass to the violation of truth in important matters. The hint, Rev. and veracious Preacher, is suggested to the members of the Middle Dutch Church; and, if any among them will but exercise their common sense in the art of criticism, illustration of the preceding remark will be found to the amplest extent in your eleven

letters and "twenty-five arguments *touching* the Catholic Rule of Faith." You have failed in proving and defending your Rule of Faith, you have failed in the craft of interpolating our proposition on the express articles of faith contained in the Bible; it is time to ascertain the worth of your answer to our query, wilfully misnamed by you "CHALLENGE."

Our proposition required from you a numeration of your articles of faith found in the Scriptures in *express* terms. Though unwillingly, you have selected them. With your permission, they shall be designated the profession of faith of Preacher Brownlee found in the Bible in EXPRESS terms; and to aid in the extension of your theological and biblical fame, we present it, not "curtailed of its fair proportions," to the "Christian public." It is hoped they will note its Calvinistic orthodoxy. What will the ghost of John Calvin say? You introduce your profession of faith by the following words,—"The articles of faith put forth in EXPRESS terms in the Scriptures, and *necessary to be believed by us*, in order to our salvation are these:"

"Believe in the Lord Jesus Christ, and thou shalt be saved." "He that is believeth and is *baptised*, shall be saved: he that believeth not shall be damned." "Show ye forth the Lord's death, until he come," "Do this (celebrate the Eucharist) "in remembrance of me." "This is life eternal to know thee the one true God, and Jesus Christ, whom thou hast sent." "God so loved the world, that he sent his only begotten Son into the world, that the world through him might be saved." "If thou shalt believe in thine heart, and confess with thy mouth the Lord Jesus, thou shalt be saved." "Except a man be born of the water, and of the Spirit, he cannot enter into the kingdom of heaven." "Except ye repent, ye shall all likewise perish." "Walking in all the commandments, and ordinances of the Lord blameless,"—"thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbour, as thyself." "We are justified by the faith of Jesus Christ; and not by the works of the law." "By the works of the law shall no flesh living be justified," that is, *before God*, our Heavenly Father: "by works," the fruits of holiness, is a man justified, and "not by faith only," says St. James: that is, *before men*, we give evidence of justification by our piety and holiness. By faith in "Christ's imputed righteousness alone, without works, are we justified at the bar of God, in our justification, *before God*. Thus, Paul and James are reconciled; and plainly too, even to an INFANT SCHOLAR!"

In the name of common sense, can this be your creed? From your ultra zealotry for Calvinism, we thought the great and fundamental mystery of the Christian religion was believed by you.

Does this profession of faith say that you believe in the doctrine of the Trinity? Does it say that you believe in the incarnation of the Son of God? Does it say, that you believe in the procession of the Holy Ghost from the Father and the Son? Not a word about these all important points! Why this deep silence, Rev. Sir? Is it that your Rule of Faith has nothing explicit on them? We expect a reply to this question. Do not misname it a challenge.

Believe, says Preacher Brownlee, in Christ, believe in baptism, and celebrate the Eucharist: you will be saved. You tell us to believe in Christ, without telling us what we are to believe of him. In the Preacher's first text there is nothing definite except to believe in Christ, and this may be interpreted, believe in Christ's divinity you are a Christian and will be saved. Believe in baptism, believe as I do, who baptise infants, and you will be saved; do not believe in it as I do, but believe in it as the Baptists believe it, and you are still a Christian, for all this is found in the Bible! Such, Sir, is your consistent creed, and if such Theology do not argue a "derangement in the moral faculty" we know not the meaning of the phrase.

The absurdities are many to which you have been led by your "Protestant lesson and logic." The absurdity involved in your profession of faith is the grossest of all. If it were sufficient for salvation, to believe in Christ, in baptism, and the Eucharist, the three points vaguely specified in your act of faith, this great absurdity would follow,—viz. that all heretics who have been condemned by the Catholic Church, were unjustly condemned;—and, that, notwithstanding their heresies and condemnation, they lived and died in the state of salvation. Mark our proof. The Arians professed to believe in Christ; they believed he was the only Son of God the Father, born of the Virgin Mary, and our Lord. They denied his consubstantiality, for the same reason that you deny Transubstantiation, the term not being found in Scripture, and for this they were condemned by the church in the first general Council.

The Nestorians said they believed all that the Orthodox Church taught of our Saviour Christ Jesus, and all the other articles of the Apostles Creed, but they erred by saying, that he had two distinct persons.

The Appollinarists said they professed all the articles of Catholic faith, yet swerved from it by maintaining, that our Saviour had no human soul.

Eutyches and his followers professed to believe the Apostles Creed, but they erred by saying that the flesh of Christ was turned into his divine nature.

The Macedonians declared they held the Orthodox faith but

erred in believing the Holy Ghost to be less than the Son. The Pelagians did not deny Christ or any articles of the Apostles Creed. From the examples thus given, we frame this argument,—mark it well. If it were sufficient for salvation to believe in God our Creator, and in Jesus our Redeemer, with other articles expressed in your creed: then were the Arians, Macedonians, Pelagians, and all those already mentioned, notwithstanding their obstinate adherence to their condemned heresies in a state of salvation. But to hold that any of those heretics, dying in their heresies, died in a state of salvation, is to condemn all pure antiquity, is to condemn the church of Christ, who cast out those erring men as heretics and the professed enemies of her holy Spouse. Is it not, therefore clear, that men may be most wicked and damnable heretics, though they profess to believe in Christ, and in the other articles of your creed, if they wilfully defend any other erroneous doctrine contrary to the truth revealed by God and so declared to us by the Catholic Church. “No person says St. Augustine is a member of the Catholic Church, who obstinately believes any falsehood in matters of faith, knowing it to be such.” See St. Aug. Lib. 9. in Matth. 9. ii. And that man of God, Doctor Martin Luther, says, “that it shall profit the Calvinist nothing, to believe in the Father, the Son, and the Holy Ghost, so long as with blasphemous mouth they deny this article of faith, which Christ has proposed to us with his own mouth, “this is my body, which shall be given for you.” Luth. lib. quod verba Christi. Here you see that no salvation is possible if you deny any one article revealed by the Saviour of the world? Does not your silence on the many points of Christian belief intimate that you teach that Christians may admit or reject them as they please? Thus it is God has been dishonoured by such usurpers, and religious experimentalists as you, who in defiance of his own prohibition, invade the one fold which has been purchased by the sacred blood of his only Son!

In a former letter, Rev. Preacher, we convicted you of Nestorian heresy. Your New profession of faith, stated in the EXPRESS terms of the Bible, proves that you do not believe either in that Holy Trinity or the Incarnation! Alas, there will be “heard a voice in Rama, lamentations and great mourning,” the “VIRTUOUS ladies” bewailing their own lost Chesterfield, “and would no be comforted, because” ———! This profession of Faith will prove, Rev. Sir, another teasing “hook in your nose.” Permit us to ask a brief question in reference to your articles of creed deduced in EXPRESS terms from the Bible;—we do not mean a “CHALLENGE.” What article of Catholic faith is CONTRADICTED by the EXPRESS texts of Scripture inserted in your new creed? Let this be noted by your “Christian public.” You will confer a favour

on us by indicating the parts of the Bible from which you have selected your articles of faith. This will prevent cavil—perhaps subterfuge.

We are your obedient servants,

JOHN POWER.

THOMAS C. LEVINS.

July 23d, 1833.

Dr. Brownlee's Letter, No. 13.

TO DRS. POWER, VARELA, & MR. LEVINS.

"Ante Nicænum Concilium sibi quisque vivebat: Et ad Romanam Ecclesiam parvus habebatur respectus"—*Aeneas Sylvius*, Pope Pius ii. Epis. 288.

Gentlemen:—I have carefully read your 12th letter on the 27th of July. You are heartily welcome back again after your temporary retreat. Stand to your post, I exhort you, as good Romans; we are only beginning the tug of war. But seriously, I thank you for your letter. It helps on my cause marvellously. What a miserable cause must yours be, when Bishop Dubois' **THREE** select champions can venture out, before an American public, with such a production as this is! But I thank you for it; it establishes all I have advanced relative to your notorious **DEISM**. The evidence is now full and running over. Accept my thanks for your aid lent to the Protestant cause.

I agree with you also, very cordially, in believing that no small degree of degradation attaches itself to the labor of detailing, out of your books, the accounts respecting "the Duke of Brunswick," "And St. Patrick's miracles," and "St. Denis' carrying his own head, after he was beheaded," "and your Du Cangis' account of your famous feast of the Asses," and the true "account of the Purgatorial crabs, with the sacerdotal velvet coats," and "St. Peter's chair plundered from a Mufti's mosque." I admit that it is degrading in your historians to detail them. And one really feels himself lowered to be compelled to quote such trash! But then what must be the infinitude of the degradation of that "infallible Pope," and that "infallible church," and of those "infallible priests of Rome," who have gravely recorded all this contemptible imposition in their devotional books,—ay, in their **BREVIARY**: and do solemnly command their votaries to believe it **ALL**, on pain of damnation! Yes, your hypocrisy affects to deny all these! You affect, in matchless assurance, to treat them as fictions! This is pure homage to our enlightened American public; and an item of that Jesuitism by which all Roman Priests are sworn to conceal their real tenets and rites from the eyes of Protestants and

Republicans. You and your bishop know that if you were in Italy, or in Spain, and ventured on the disbelief of these same miracles: or even the affectation of ridiculing them before enlightened men:—yes, if you were heretic enough, in Spain, to smile at the headless St. Denis carrying his head under his arm; or at the edifying tales of other Saints sailing over the sea on their cloaks, with their companions for ballast, you would forthwith be the inmates of dungeons; and escape burning only by a well timed recantation on your knees!

Your grave defence of your ungrammatical and blundering Card, sets all gravity at defiance. However, you have here, even in this small item, shown yourselves good “Catholics” enough, and faithful, even to stubbornness. “Holy Mother,” and her sons are clothed, if we may take their own word for it—with the attribute of “immutability.” And being “immutable,” the lofty perfection must not be surrendered to confess an error. On your tenets it is a crime to confess an error, even when you are conscious that you are wrong!!

Your “ultra zealotry,” is “ambitioning” too much, to use your own classic style, when you find fault with my scriptural creed; or indeed any Christian creed. The Christian public cannot but smile at THREE men, publicly convicted of open and avowed DEISM affecting to sit in judgment on a Christian creed!!!

In fine, as there is not one new idea in all your letter; though “concocted” by THREE heads: and as I have proposed to myself to go forward into “Holy Mother’s” chambers of imaginary, even were its entrance guarded by Cerberus, with its THREE heads. I shall go on with the regular discussion. We noticed in our last letter, your idol claims to *antiquity* and *Catholicity*. I have now to observe,

3d. That SUCCESSION is another mark claimed by the exclusive Roman Catholic sect. By this their writers mean to convey the idea, that their sect *alone* is that church to which Christ gave the promise. “I am with you:” and the assurance “that the gates of hell shall not prevail against it.” They alone, say they, have the direct lineal succession from Christ by St. Peter, and the other popes: all the other claimants in the Greek Church, the Syriac, the African, the Old Italic, the Waldensian, and Protestant Church, are all to a man “*damnable heretics, for which there is no salvation; it being impossible that God can save any except Roman Catholics.*” This is the genuine and immutable doctrine of the Roman sect! And you dare not deny it before the American public!

I will not discuss here, the question of *ordination*. I simply observe that we advocate it on gospel principles; and reject with abhorrence, the superstitions and fanatical rite which Romish priests are pleased to call *ordination* and consecration! It has no

more authority from Christ the only Head of the Church, than has any rite of Mohammed, or the living idol of Thibet. This we noticed formerly. There must be a call of God's providence. (Heb. 5. 4.) and a call of the church given to a pastor,—“Come over and help us.” The man who wants these, has no right before God, or the Church, to ordination. He who wants these, “climbs up another way,” and has the seal of reprobation branded on his forehead, “as a thief and a robber.” Such is the appointment and destination of the Roman Priest by his bishop: no call, no consent of “the church,” is asked for: they are *ipso facto*, usurpers put “into livings,” by ghostly tyranny, and usurped power. The whole system is a conspiracy against Christ's crown and authority, and an outrage on the consciences, and rights of men!

In their claims of *succession*, the Roman sect ludicrously assert that they have an unbroken line of descent from “Christ the first pope,” through “St Peter the second pope,” down to this day!! This is ingeniously figured forth, and *proved*, by a painting to be seen in Roman Catholic families; and which was described to me the other day, by a friend of mine, to whom it was shown in Philadelphia. In this portion of their “genuine tradition,” strong as proofs of holy writ, Christ is represented as ascending; and a stream of his blood is issuing in an arched line from its veins; and is entering into the veins of St. Peter; and through him into the veins of the popes, in regular succession! Hence they are the genuine successors “*by blood relationship*.” And this morsel of tradition, ingeniously committed to paper, is more firmly believed by “the simple faithful,” than is any passage in all the New Testament! Such is the force of invincible but culpable ignorance.

Now, to reap any benefit from “THE SUCCESSION, one would naturally-suppose that the “universal particular Church of Rome,” should, first, prove their succession;—and then prove their *exclusive* succession. For he who claims *all* the inheritance, and leaves none to any other, must of course, prove that no one but himself is heir. But unfortunately for these exclusive claims of the Roman bigots, the Greek Church has genuine apostolical descent. The Church at Alexandria, in Egypt, had it; the most ancient and famous Church at Antioch has it, and has its Patriarch sitting in St. Peter's chair to this day; also the Church of Africa, once so famous; and through the genuine Old Italick Church, from which your sect apostatized the Waldenses had their true, apostolical succession. And then hear the words of your own Pope Gregory I. of whose writings, you and your bishops are so scandalously ignorant. That “Saint” and Pope has declared, and you ought to know it, that “St Peter's primacy descended to *three* bishopricks, namely, that of Antioch of Al-

exandria, and of Rome. See his Epis. 40. Lib. 7. Tom. 2. p. 887. Paris Edit. of 1705. And, moreover he pronounces the title and claims of "*Supreme and universal bishop*," to be the invention of Antichrist, who was already in the world." Even a priest's ignorance cannot deny that St. Gregory the Pope wrote this. Now, if you believe him, you must renounce your *exclusive succession*: if you do not believe him, then do you pronounce him a lying heretic: and therefore "the infallible" "holy mother and pope," who canonized him, and "the infallible and immutable Holy mother Church" who worships him on his saintly day, *is no more infallible and immutable!* Choose ye with which horn of this dilemma, you shall be pierced, and ecclesiastically slain!

You are perfectly aware that no historical evidence has ever been produced by your writers that Peter ever was at Rome. Every intelligent Roman Catholic is fully aware that it rests solely on the fictions of interested priests. Several writers have on our side of the question, entered into accurate chronological arguments to show that Peter never was there, as a presiding teacher. I beg to refer to Willet's *Synopsis Papismi*, p. 141. There is no evidence in the Bible that Peter ever was at Rome; far less that he was a Pope! If he was Pope, how utterly inexcusable, undutiful, and wicked, must St. Paul have been: who resided there so long; and never had the grace or good manners to salute him, or send his due *pontifical* salutations, or even to mention the name of "*the lord your god Pope Peter!*" Nay, if "lord Peter" had been pope, he must have been a most unprincipled man. For Paul, when brought before Nero, at least two years before Peter's death, says, "At my first answer no man stood by me: but all men forsook me: I pray God that it may not be laid to their charge." Now, you must admit, either that "lord Peter," was not Pope, and not even present in Rome; or that he was a foul traitor to Christ, and the cause for which Paul was nobly suffering! You insist on it that he was present: that he was Pope. Therefore you and "the Holy Mother Church" are the most notorious slanderers and revilers of your own Pope Peter!

Besides it is singular that your writers should betray such ignorance of your own Canons. I beg you to look into *Decret.* pars. I. Cap. 2. Anacletus, &c. These canons make your ridiculous fictions about Peter's headship, stand out in bold relief. I shall quote the Canon,—"*Ambo Ecclesiam, &c. Both Paul and Peter did consecrate the Roman Church.*" And, as St. Paul was "not a whit behind the very chiefest apostles;" and did even administer a severe *apostolical* and therefore a super-pontifical rebuke to "*lord Peter, the Pope,*"—you must, to make your succession and exclusive claims good, show the evidence of your succession from "*lord Paul*" the Pope, also! Or, as a necessary al-

ternative, you must abjure the *Bible* evidence; and what is more with you, you must abjure and deny your own Canons; or, finally, if you choose, for once to be honest men, renounce your absurd succession! “*Quid faciam Romæ,—mentiri nescio*”—said a true prophet.

But, gentlemen, even admitting that the apostles had successors as *apostles*, which, we have already proved, they had not:—and even admitting it possible that you can get over the infinity of historical and chronological difficulties, which every body sees lying in your way,—your succession has failed, and is lost in inexplicable ruin! This I took the liberty of proving in my Letter IV. and you made no reply: you durst not touch the subject: your silence was ample evidence that you cannot disentangle the question of succession from its labyrinth of confusion, and contradictions. There is not one sensible man among you that, for one moment, believes it. I should insult your intellectual powers did I even insinuate that you, gentlemen priests, do yourselves believe this “fundamental tenet.” And as for the “simple faithful priests who know no better, and “the simple laymen,” who believe infinitely more than they know any thing about,—why, they believe in the succession and the descent of the “*holy prastes*,” just as strongly, and on just as good evidence, as do the intelligent pagans of the East, that “the world is a large flat body, resting on the back of a land Turtle!”

I shall only add here that your line of succession from the apostolic church is broken off, by the total and utter loss of the bond of HOLINESS. You are “the man of sin,” trafficking “in sin,” and in “the souls of men,” as I shall show, when I come to indulgences, and the Pope’s chancery Book containing the registered price of every sin, and the fixed price of men’s souls! The succession of DOCTRINE also is utterly and incurably destroyed. This I showed in Letter VIII. You have renounced every grand peculiar doctrine of the Gospel: even your recognition of the Trinity is merely nominal: the main object of your worship is “the queen of heaven,”—she who “commands her son,” namely the Virgin Mary,—she is in your spiritual heaven, and in your temples, what *Venus* was in the East, and *Jupiter* was among the Greeks and Romans! You have practically lost the most holy doctrine of Trinity, utterly, in your *thirty thousand* gods and goddesses, usually named saints, and saintesses! And this being the case with the object of divine worship, it is easy to see that not even one leading doctrine of the Gospel has kept its place in your system; all these have been quenched in your heavens: all is dreariness and darkness; your skies are covered with the veil of blackness: no one solitary star sparkles there! Now this being the case, hear the words in St. Clement’s Epist. 1. which you

admit to be genuine; St. Peter there declares that "the true succession is in the succession of doctrine." Also your Pope Felix says—"Qui participes, &c. those who would share the apostleship, must follow the apostles' doctrine." So also in your Decret. P. 1. dist 40. cap. 1. "Petrus &c. Peter left the inheritance of innocence to his heirs." And let me add an extract from the Greek father Gregory Nazianzen:—"To men gar. &c. He that buildeth the same doctrine is of the same chair: but he who is an enemy to the doctrine, is an enemy to the chair." See his 21 Orat. ad Athanas. p. 390: Paris edit. of 1778. Therefore your succession is broken off utterly and forever!

This is not all yet: we shall pay our respect to some of the prominent Popes through whom you claim your "holy and unbroken line of succession." A simple detail from history will show what kind of a thing this "holy and unbroken line of Roman succession" is.

The popedom of Peter and that of *Joan*, the female pope, rest on equal evidence. Peter's papacy was not mentioned for several centuries after his death: Joan's was not registered for 200 years after her decease. But even supposing the fiction true, that he was pope in good earnest, the Roman writers, and even the ancient fathers cannot agree who were the immediate successors of lord Peter, the fisherman! Seven of the fathers with Augustine, make Linus the *second* bishop of Rome. Tertullian and the Latins make Clemens the second. Cossart in his great work the *Concilia*, cannot determine from any existing evidence, which of these was the successor of lord Peter. He frankly admits "the uncertainty of the Pontifical succession." Latterly, the supposition inclines to favour Linus. But, it so happens that "the Apostolical Constitutions" bear witness that Linus, your *second pope*, was ordained not by pope Peter, but by Paul. This fairly upsets the succession from lord Peter, by Linus.

Again! Baronius, Bellarmine and others, make Cletus, and Anacletus two different popes: Cotelierius, Fleury, and others make them the same man: Bruys and Cossart declare that it is perfectly uncertain whether they were or not the same man. Twenty other Romish writers enter the lists, to settle the point. Their learned trifling fully establish this point,—namely, that there was not a soul of them that knew any thing about the papal succession! *And the sum of the whole is this*,—it is a *truth* about as certain, and as valuable, as that of the true successor of Robin Hood, or Jack, the giant killer! Thus gentlemen, to avail myself of a truly expressive Irishism,—the pontifical succession was fairly cut off, before it began!

But passing this,—and supposing the impossible thing to have happened,—the grand schisms have utterly cut off your succession.

Dr. Geddes in his valuable work, in four volumes on the Papacy, makes *twenty-four* schisms: your Baronius enumerates *twenty-six*: Onuphrius the most accurate of writers, makes *thirty*: this, says Edgar in his *Variations of Popery*, is the commonly received estimation. The detailed account I have before me by Geddes and Edgar: and could I find room for it, I should exhibit a history of wars, bloodshed, perjury, treason, blasphemy, and the most horrid impieties, reigning triumphant in the very throne of the Pope and in all his dominions; and unparalleled in all history!! A few specimens I shall glean from the principal writers.

The *second* schism was between Popes Liberius and Felix in the fourth century. Felix was chosen by the Arian faction to oppose Liberius, who was thence banished. But having signed the Arian creed, he was recalled: then commenced the bloody wars, between these two ARIAN POPES. "The wars raged long, the clergy were murdered, by the opposing factions, in the very churches." St. Augustine speaking of Pope Felix calls him AN ARIAN HERETIC,---"*A MONSTER, raised to the Roman hierarchy, by the malice of Antichrist!*" See Labbeus, ii. p. 991.

And will the American public believe me, when I declare to them that these two BLOODY MONSTERS AND ARIAN HERETICS, were after all their murders, perjury, and heresy, solemnly enrolled in the ghostly list of Roman saints! ST. FELIX!! ST. LIBERIUS!! These are their titles. And here are the words which our priests address to them in solemn prayer, on their festival days,---even to these murderers, and deniers of our Lord's deity, "*Oh! St. Liberius, the light of the holy church, lover of the divine law, whom God loved, and clothed with the robe of glory,---procure for us, by thy interceding merits, the pardon of all our sins!*" See Rom. Breviary p. 35. And Rom. Missal, p. 14. The same worship is to this very day, offered up to the bloody and atrocious Felix as *a saint, a pope, and a martyr!* And to this kind of gods, do Drs. Power, Levins, and Varela offer up this kind of prayers! If they neglect to do it they know that they are perjured men. For they have taken the great oath to do it, and to do it regularly,---on pain of damnation in their soul, and their body!!

The *fourth* schism was between popes Eulalius and Boniface in the fifth century. After many shameful scenes, the Emperor decided the matter, and *commanded* Boniface to be pope. It is evident that at this time, the Roman emperor *dictated* the *election*. Our priests, and "Holy mother," must therefore admit that Peter's spiritual lordship had at this early period, yielded to the temporal power of the emperor Honorius, and his successors.

The *seventh* schism was originated by popes Silverius and Vigilius, in the sixth century. The first was elected by simony and fraud; and he was ordained by fear and violence. He was creat-

ed pope by the king of the Goths. Vigilius his rival was elected by another faction, by simony and fraud, equal in atrocity, to that of his antagonist. He received 700 pieces of gold, and the popedom from the empress Theodora; on condition of his aiding her purposes: this he accepted; and was raised to the papacy. This "holy and infallible pope," in order to get rid of his rivals, suborned false witness to swear that Silverius was plotting to betray Rome to the Goths. He paid 200 pieces of gold for this testimony of the perjurer. It succeeded, the rival was banished, and shortly after this, he was starved to death; others say, assassinated, See Godeau, iv. 204. Platina, 68. Now, it is obvious that, according to your own canons, both of these popes were illegally chosen. Here the links of the chain were broken. Besides the character of Vigilius who professed to transmit the succession, was an atrocious character. Coveteousness, and the impious mockery of the laws of God and man, were among his least sins. He murdered his secretary by the blow of a club: he scourged his nephew to death; and was accessory to the murder of the pope, his rival, see Platina, 68.

The *thirteenth* schism took place in the close of the ninth century: it disgraced the papacy of Formosus, and Sergius. The first was elected contrary to the Bulls of Popes Nicholas and Julius. But he was sustained by the power of the King of the Goths. Sergius, his rival, was finally expelled, and died an exile. Formosus did not long enjoy his guilty power and honours. Six years after his election, he died. The atrocious Pope Stephen was his successor. This "Vicar of God" ordered his predecessor, Formosus, also a "Vicar of God," to be dug out of his grave: he had him dressed in his pontificals; and gravely brought into court, to be tried. The question was put to him, "How dared you, being bishop of Porto, to allow yourself to be raised to the Holy See?" The dead body not making any reply, as might naturally be expected, his silence was deemed guilt; he was solemnly condemned, his popedom declared illegal and invalid: his head and three of his fingers were cut off: and his mangled body cast into the Tiber. The scenes which followed this, were outrageous and horrible. The "Holy and Infallible father" Stephen died in a dungeon by the rope! Bruys pronounces his eulogium,---"This father and teacher of all Christians," says the popish writer,---"was as ignorant, as he was wicked." "He was guilty of a wicked and unheard of sacrilege," says Baronius. Pope John X. in his turn helped to cut off your succession by condemning Pope Stephen and re-establishing the interests of Pope Formosus. But all things are mutable in "immutable and infallible Rome." Pope Sergius III. pronounced his ban on the decrees of Pope John X.; reverses his acts; restores the ordination of

Pope Stephen, and condemns the ordinations of Pope Formosus. See Platina p. 127. Now it is utterly idle for any man to attempt to trace the genuine succession through all these confusions, and tumults and wickedness. If these men were Christian pastors and "*the pure successors*" of Peter, then what holy and exalted saints must NERO and TAMERLANE have been!

Baronius, I am aware, ventures to make a somewhat different inference from this. After a suitable degree of railing at the Protestants, as he always does when he is constrained to narrate some of the infamous acts of the Popes, by way of a Jesuit's offset, and *ruse de guerre*, he very gravely pronounces this succession of abominable popes "a clear demonstration that the supreme authority of the Roman see can never possibly be destroyed. "For, if it could," says he, "such a long succession of monsters in vice and folly must infallibly have ruined it." What an admirable argument this would have been in the lips of the Roman pagan emperors, who, you know, were also the *supreme pontiffs* of the Pagan superstition. "Verily," they might have said, "we have here the evidence of the truth of our holy pagan idolatry, and a demonstration that our pontifical authority can never possibly be destroyed. For if the pagan religion were false, and if my pontifical authority could be destroyed,—surely such a long succession of atrocious despots, must, by their vice and folly, long ago have ruined it!" The fact is this, in each of these cases, the boasters had nothing to lose; *the divinity* of Roman Catholic despotism and pagan despotism, being equally doubtful of proof, and equally from Peter! and from heaven!

The *nineteenth* schism happened in the beginning of the eleventh century. It revealed scenes more shocking than any thing hitherto conceived. As Rome Catholic advanced in age, she increased, by a *double compound ratio*, in all possible wickedness. There were three popes in this schism. Benedict was elected in A. D. 1033. He was placed in the "Holy Chair," by simony, the *universal* and every day sin of Rome; and by faction and tyranny. His life was a compound of all the pollution of the Roman pagans compressed into one little soul and body. This was "the Holy Father of Rome," the only "judge of all controversy," "the fountain of indulgences and pardon of sin" for money! Silvester was set up as a rival to this monster; and he expelled Benedict. John was the third pope, at this time. Benedict, without resigning, sold the papacy to John for 1500*l*: and was quiet as long as this money ministered to his diabolical lusts and wickedness. Silvester, who had been driven away by one faction, again returned and seized the Vatican. Benedict having spent his money, also renewed his claims to that office which he had sold for gold. These three ruffian popes, by violence and bloodshed, kept posses-

sion of the Lateran the Vatican, and St. Mary's. "A three-headed beast," said your two writers, Labbeus and Binius, "rising from the gates of hell, infested the holy chair in a woful manner." Labb. 11. 1280. Bin. Lib. 7. 221. And Baronius, your orthodox Roman historian also calls them "the three headed beast which had issued from the gates of hell!" Annal. A. D. 1044. Tom. 11. You have CERBERUS, then, in the "pure and holy line," of your succession!!

And how was a remedy brought to this state of things? Your Baronius has faithfully told the tale. As the mouths of the *real Cerberus*, with its three heads, were stopped only by "a pitchy mouthful," so a certain "pious man" of the name of Gratian, bethought of a similar scheme. The three mouths of this monster pope could be stopped, he was sure, with MONEY. For *money*, you know, gentlemen, is the only omnipotent god of your "Holy Mother" and of all the priests! This man, Gratian, actually bought the pope's chair, with all the spiritual powers, and honors, and appurtenances, thereto belonging, be they less or more. He bought it, with all its names, titles, and attributes, of *antiquity, catholicity, succession, unity, miraculosity, and sanctity*. The three popes formally made over "Holy Mother Church" for gold!! Benedict, one of the holy fathers, for instance, was to have all the revenues arising from England while he lived; and the other holy pair had their just share! And the purchaser, by the merits of his gold, was duly made pope, "Vice God," and the "Holy Father" of the faithful, to open heaven and shut it on whom he pleased. This new and *fourth* existing pope assumed the name of Gregory VI. I have only to add that your writers, Platina and Damian tell us with much gravity that Benedict, this wicked pope, who caused this schism, and bloodshed, and misery, was subjected to punishment after death. Yes, the father of the faithful and "God's vice-gerent" was doomed to punishment! He appeared, say they, to a traveller, with the graceful countenance of "a bear," and a head decorated with the "long ears of an ass!" he was ornamented also with the long tail of an ass! The traveller had the courage to ask him,—having found out that it was his "Holiness," what could possibly be the cause of such a wicked and unholy transformation? "Ah!" said the deceased "Holy Father,"—"this is the due reward of my pollution when I was the head of the Holy Mother!" This pontiff, adds one of your saints, is doomed to be dragged headlong, until the day of judgment, through thorns and filth, in regions continually exhaling sulphur and stench, and burning with fire. See Damian, c. 3. Platina, 142. Spondani, Epit. VI. 1094. Edgar 82.

I shall notice only one instance more: the *twenty-ninth* schism, usually called the *great Western schism*, began in 1378. On the

death of Gregory XI. the conclave, consisting of twelve French cardinals, and four Italians proceeded to choose a pope. The citizens of Rome had recently received back the Pope and his court, after 70 years absence at Avignon. They very naturally supposed, that unless an overpowering multitude should give them some salutary hints, backed by some well-timed *club-logic*, to regulate their heterodoxy, they might be wicked enough to choose a *Frenchman*, for a Pope: and he, of course, they had reason to fear, would retire to Avignon, there to spend his riches. Guided by such disinterested motives, they placed a *guard of honor* around the holy conclave, and proceeded to give them the necessary hints by 30,000 armed men;—namely, that if the holy fathers did venture to choose a Frenchman for pope, it must be for no other reason than their own anxiety to get to heaven before their time, as *Martyrs!!* The Cardinals are remarkably prudent men; they never had given a martyr to “Holy Mother” yet; and they did not choose at this time to begin the precedent: their lives were exceedingly valuable; good men were then scarce. They took the hint from the mob: and took measures to get ample vengeance on both friends and foes, and Holy Mother too!

They formally choose Urban VI: and then retiring beyond the reach of the Roman mob’s discipline, they as formally elected Clement VII. Here your conclave chose two opposing heads of “Holy Mother.” Clement set up his court at Avignon: Urban, at Rome. And from that day all Europe was convulsed with wars and bloodshed. This schism lasted about 50 years. All Europe was a great ecclesiastical arena, on which kings and popes who are the worst of men, entered the lists with deadly animosity, against popes and kings. What little remains there was of religion in Europe, was nearly extinguished. The ghostly factions acted usually without policy, and always without Christian principle. “The pope’s conscience,” says Edgar, “evaporated in ambition, selfishness, and characteristic malignity.” The campaign was opened by a volley of spiritual artillery. The electors denounced Pope Urban: he excommunicated every soul of them and formally gave the holy cardinals all over to the devil, soul and body!! Clement paid Urban back in full tale. It was a fair trial which Pope could curse his antagonist with loudest thunder and deepest curses! Kings and Queens shared in the horrid anathemas. No bishop or priest escaped. They cursed all on each side, mutually: and each pope declared that “What he bound on earth was bound in heaven.” Hence each believed, and declared that his antagonist, and all his adhering bishops and priests, were cursed and excommunicated! and thence stripped of office, and sanctity. And in as much as each of them was duly elected pope, and each of them was a gentleman of *equal honor*, and

equally credible, we are bound in duty, to believe each of them to have been correct! And as each of these duly elected popes had annulled and vacated all the ordinations, collations, and promotions of his rival, of course, there was not one bishop, or one priest in all Europe, who was not duly deposed, and duly excommunicated from the church and stripped of his office. They annihilated the hierarchy of Rome; and it was regularly and duly done! And I challenge all the Roman priests in our Republic, to show any thing even plausible against this historical fact. Let them touch this if they have the courage.

As if to make things doubly sure, in this formal deposition, the Council of Pisa deposed and set aside these *two* popes; and elected pope Alexander. This, instead of healing, made *three* acting popes! And all Europe sustained a fresh convulsion by the *three* fierce ecclesiastical factions.

The Council of Constance, of atrocious memory, met in A. D. 1414. By this time Pope John had succeeded Pope Alexander. The Council required the three popes to resign forthwith: each on oath solemnly yielded; and swore on the holy evangelists to obey. But each of them instantly resumed his papacy: and thus, says an able writer, "*Holy Mother had three perjured Heads: and there were three perjured Vice-Gods!*" John was deposed for his infamous crimes: the Council actually proving and declaring "the Holy Father" guilty of "perjury, incest, rape, murder, and sodomy," See Labbeus 16,—178, 222, and Dupin, iii. 14. Gregory the *next* pope, abdicated, and renounced the papacy: the *third* one, Benedict, stood out he retired: into a strong castle, and there deserted by all his friends, he consoled himself in his dotage, by excommunicating twice in the day, with *bell, book, and candle*, all the nations of Europe who had deserted his holy "personal cause!!" Pope Martin was raised to the papacy. And the infamous Council made itself an execration to all generations, by their treachery and infernal cruelty. They condemned, and burned alive, the famous martyrs HUSS and JEROME of Prague, against whom they could bring no charge, but that of their being devoted Christians, and faithful opposers of the deadly heresy of the Romish sect.

We might go on to deduce a list of upwards of 200 popes of a character on all points similar to these. But this we deem enough, both to give the public an idea of the line of *succession* boasted of by the Roman Catholic sect: and, at the same time, to annihilate their ridiculous claims of descent from the Apostles! I shall only add that were I asked to select a list of the worst of men; and the most wicked rulers: even the most unprincipled of the species,—such as atheists, despots, mockers of virtue and religion; the common enemies of God and man;—I would pass by the Kings

of Egypt, and Syria, and the despots of Assyria, and Babylon; I would leave out the atrocious Alexanders, and the Cæsars, and the Greek despots, and the Roman emperors: I would even omit the *Neros*, and the *Tamerlanes*:—and I would, after making an honorable exception of a few worthy names,—give “THE POPES OF ROME,” as furnishing that horrid list! Their enormities, perpetrated under the mask of holy religion, exceed, in fact, the powers of description. The characters of these men, as hinted at in John’s Revelations, “as drunk with the blood of the saints,”—and as exhibited in the history of their lives, can no more be adequately portrayed than can the character of the Prince of Darkness! What man—what church, that respects the character and claims the honor of being *Christian*, would ever claim SPIRITUAL OR ECCLESIASTICAL SUCCESSION through such a line of inhuman and despotic tyrants! Men! such as the arch-deceiver would select as his prime ministers! Men! who have been the head, the heart, and the ever ready hand of that bloody Romish sect, which has already murdered FIFTY MILLIONS of the human family: and is now seeking with an unsatiable ghostly ambition, to regain its power, in order, if possible, to murder as many more!!

I am with respect, gentlemen, yours &c.

W. C. BROWNLEE,

Colleg. Min. Middle and North Dutch Churches.
New York, Aug. 5, 1833.

Reply of Dr. Power and Mr. Levins

TO DR. BROWNLEE.

This man began to build, and was not able to finish. Luc. 14. 30.

Rev. Sir:—Our controversy with you, *personally*, is terminated. It would be folly to continue it with a preacher who can neither form nor appreciate argument. Public opinion must be respected,—our own character must not be dishonored. To continue polemical discussion with you cannot add to reputation, for *your* substitute for argument are falsehood, ribald words, gross invective, disgusting calumny, and the recommendation of an obscene tale. These have been your weapons from your first to your last puerile letter.

In the “Truth Teller” of July 6th and 13th, the following proposition was proposed to you,—“What articles of faith, found in the Scripture in EXPRESS terms, must be believed in order to be saved?” You were, at the same time, informed, that “the con-

tinuation of our controversy with you, *personally*, would depend on your answer." After a cautious delay your answer was concocted,---*your articles of faith* found in the Scripture in *express* terms were given. Our last letter contained our remarks on your *Bible creed*. By this creed you exclude the Trinity and the Incarnation. What is your answer to our letter? this;---"Your ultra zealotry is ambitioning too much when you find fault with my Scriptural creed,---or, indeed, *any Christian creed!!*" This is your theological answer! this is the answer of the Erudite in the "Hebrew and Greek of the Holy Ghost!" This is the answer of the Preacher in the Middle Dutch Church! He says we "ambition too much when we find fault with *his Scriptural* creed." But his Scriptural creed excludes the Trinity and the Incarnation and to "find fault with the *exclusion* of the Trinity and Incarnation is, from his own avowal, "ambitioning too much!" Hence, to secure the favour and approval of Preacher Brownlee, we *must not* "find fault" with the Scriptural creed which excludes the Trinity and Incarnation. We ask his "Christian public," is not this an ample and practical illustration of his Protestant rule of faith.

But, further, he writes,—"you ambition too much when you find fault with *ANY* Christian creed!" Therefore, in the opinion of Preacher Brownlee, no Christian creed is to be condemned. This is liberality! But why does the Preacher "find fault" with the Catholic creed? Is this consistency? *ANY CHRISTIAN CREED MAY BE ADOPTED*;—'This is the final, logical, and orthodox conclusion from the twelve polemical letters of Preacher Brownlee on his Protestant rule of faith. This is the triumph achieved by Preacher Brownlee for himself, the Members of the Middle Dutch Church, and the "*virtuous ladies*." As the Bard sung of the burial of Sir John Moore,

"We leave him alone with his glory."

August 8th, 1833.

JOHN POWER,
THOS. C. LEVINS.

TO DRS. POWER, VARELA AND LEVINS.

LETTER THE LAST.

"Therefore I will put my *HOOK* IN THY NOSE and MY *BRIDLE* IN THY LIPS, and I will *TURN THEE BACK* by the way, by which thou camest."—ISA. 37. 29.

Gentlemen:—Indulge me in a few words on parting, seeing that nothing can stop your desperate *RETREAT* from "Holy

Mother's" defence.—"Your controversy with me," you tell the public, "is *personally* at an end." Beware of rash words, gentlemen. *Controversy* with me *personally* you will not end. It is true, this theological discussion was not *personal* on my part: I trust I chose a higher aim: no priest can be an object of attack personally, when "Holy Mother" is full in view. The Protestant aims his "Jerusalem blade," at the Head of all evil, on earth, viz: error embodied, and personified in Artichrist. But for you,—you have made it your avocation to be *personal*: you cannot be otherwise than *personal*: *Jesuitism* would die of spleen if it vented not its malignant personalities. Romish logic has never yet distinguished between argument and personal abuse. I do not say that this is your personal infirmity.—No. It is of the essential nature of the whole system. *Jesuitism* is by its very nature, at war with all mankind, and the good of all civilized society: issuing as it did, from the bottomless pit, if its natural malignity and hatred of all that is good were changed, or modified, it would of necessity die. "*No faith with heretics*," is the watchword of its bloodhounds. The clanking of chains, and the moans of its tortured victims in the Inquisition, are its favorite music: and the fires of the *AUTO DA FE*, light up its dreary and horrid pathway! The bowels of *Jesuitism* *yearn* over us, according to its natural parental feelings! And the fires of Smithfield, and the massacres of Paris and of Ireland, would be renewed, *tomorrow*, in our Park, had this bloody sect the political ascendancy and power! How could you then, Rev. Sirs, utter such an untruth—and say that your controversy *personally with me, was at an end*? But so it is—

"A man may smile, and smile, and be a villain."

You have, again repeated your blundering and ungrammatical card, demanding,—"*What articles of faith found in the Scriptures, in express terms, must be believed in order to be saved?*" That is, what articles are to be believed to be saved? For such is the construction of the sentence; there is no *human* person spoken of: the subject, or person of the verb, "*must be believed*," is the subject which is "*to be saved*." You have in all your letters, given the American public sufficient specimens, in all conscience, of the deficiencies of a Romish theological education: you might have spared the public taste this last specimen of your *literary* powers. But this *little* Card is the youngest and last of the family; and of course it is a great *pet* with you! You have inflicted it upon us *three* times! It is natural:—It is human nature! In a family, the youngest, little, rickety child is always the object of an absorbing parental fondness,—especially when its parents are waxing old, and are themselves very feeble-minded!

You have given us another rare specimen of Romish logic in

your remarks touching my Scripture creed. You facetiously affect to infer that we reject *the Trinity and the Incarnation*; because we do not mention them in express words. On your principles a man does not believe what he does not find room to express in *certain phrases*! Hence, on the principles of your profound logic, our Lord, who does not, in *express* terms, mention either *the Trinity* or *the Incarnation*, in the Lord's prayer, did not himself believe in them?—This, however, is not my main reply. Had your Romish education embraced in it, the first elements of a sound christian theology, and the analytic method of evolving truth—you must have seen—you could not but have seen, that in the very first text which I have quoted, namely, "Believe in the Lord Jesus Christ, and thou shalt be saved,"—the true Christian necessarily believes, and confesses his faith in *the Trinity*, and in *the Incarnation*. He cannot truly believe in Christ, unless he believes in the Father, who sent his Son to redeem us: and in Jesus Christ the incarnate God, who in *human nature*, suffered, and died for us: and in the Holy Ghost, who "creates us anew in Christ," and gives us that very faith, by which we receive Christ.

I shall not therefore follow you any farther, in your disjointed, and bald declamation about "Creeds of Christian faith" and "articles of belief." "Physician, (I say,) heal thyself!" Those men who have been FAIRLY CONVICTED OF DEISM, on evidence which would satisfy any jury of twelve honest men; and who in fact, have openly declared in the face of the public, that they, and their sect do absolutely reject God's word, as "*utterly defective*," and "*utterly insufficient to be the Rule of Faith*,"—are not to be listened to, in their cantings about Christian creeds, and articles of faith. It is sheer hypocrisy. "And of all the cantings of this canting world, the cant of hypocrisy is the worst." And of all hypocrites, the most insufferable are these two classes,—namely,---*the drunkard*, on an ale house bench,---and the *infidel priest*, demurely discussing solemn articles of our holy religion!!

The highly complimentary truth which closes your last letter, would have been duly appreciated by me, had it not been wrung from you by constraint. Here the priests of Rome have been, in one respect, like the fair sex;---pardon me, Ladies, for placing you, even in supposition, in the company of those with whom, we are all aware, no virtuous lady can associate for one moment. But in the fair one's letter, one can never arrive at her real feeling and meaning, until she comes to the *Postscript*. There, every thing is wrapt up in the last sentence. Even so, after all the priests, vituperation, and scandal, and personalities, the truth is evolved in their last sentence,---namely,---"We leave him alone," that is their opponent---"with his glory!" "There are few polemics who can boast of receiving such a compliment as this from their antagonist ;

that is too say, for it is to delicious not to be thoroughly paraphrased,—"We abandon to him the whole cause, in despair! "*We leave him alone with his glory!*" Our Roman Catholic Rule is utterly untenable! We abandon the defence! The heretic's *ten* arguments we cannot,--and will not touch! They have crushed our Rule! And the *one score and five* arguments against Holy Mother's "*idolatry,*" and her "*superstition,*" and her "*fanaticism,*" have annihilated our hopes. They are tremendous,--because we feel the overpowering force of our own errors and impostures! Conscious innocence can withstand any thing! But a guilty consciousness makes one feel one's self annihilated by the smallest volley! Holy Mother's "*antiquity,*" we can defend no more, when we have a conviction in our consciences, that all our leading tenets and rites were recently invented by our priesthood! And the heretic in his terrible Letter viii. has let the fatal secret out! Her "*Catholicity*" is gone too! We can no more say a word in defence of it. The plague rest on this cunning "American public" of his! We really had thought that we could have made his "religious public" believe that *particular* meant *general*, that our *church* was all the *universe*! Our *succession* is ruined! These *schisms*, and these diabolical popes, set forth in all their horrid garnishment, have killed us outright!

Alas! for the stately bark of St. Peter! It has been shipwrecked in Europe. And our last hopes were bringing these States under our grasp, and the holy despotism,—the salutary despotism of Rome, and the Inquisition. We were working our way secretly and slyly. We had got many Protestants,—silly fools we admit,--*who actually sent their daughters into our nunneries*, and their sons to our *pure and holy seminaries of Jesuitism, to be educated!!* And carefully and successfully did we train them: and return them into the bosom of their vile heretical parent; deeply imbued with Romanism; and faithful to the Catholic Jesuits' cause!! But, alas! the cunning American public is now waked up! And our hopes are blasted! The curse of St. Patrick on these discussions! It is true, we knew the wholesome rule of our holy Jesuit Busæus. "*Avoid, if you can, all controversy on the articles of faith, with heretics!*" We did act on this all along! But these obstinate heretics would not be way-laid: they plunged right onward; and they got in spite of us, into our citadel,—into the very chambers of our imagery! The veil so carefully thrown over all our weak parts, has been unceremoniously stript off. And St. Patrick only knows what is to be the end of these things! Our blessings on this officious meddling "American public" of his!—We had once thought that we could easily train, by our Jesuit legions, swarming over all the land, the people of this American Republic! Our doctrines, and our rites, and church govern-

ment, sustained by a *foreign* power, cannot *thrive*,—they cannot even *live* in a Republic! But when we receive the power we shall soon teach these stiff-headed Republicans another lesson. And Spain and Austria and Italy shall be the fair model of a new and renovated government! But the maledictions of St. Peter and St. Paul on these discussions! The artful secret has been divulged, before we were ripe! Our execrations on this reading and thinking generation! Ten thousand plagues on this light and knowledge, which paralyzes us; and strikes us blind, as do the sun's bright beams the owl of the forest." Such are the admissions wrapt up honestly in the last sentence of your letter: and we thank you for the concessions: we shall give wings to them.

But, finally, permit me to grace your RETREAT with an appropriate historical exposition of your favourite text at the head of my letters. It was not for nothing that you quoted it so often, and so *apropos*. "Coming events cast their shadows before!" You had a presentiment of this ill-fated RETREAT: and it was impossible that you could forget the *Retreat* of the great personages, alluded to in the premonitory passage of the prophet.

These were Senacherib, the despot of Assyria; with his *two* mischief-making sons, Adramelech and Sharezer; who closed the chapter of their father's accidents, in a bloody tragedy. These with their servant, RABSHAKEH, came up to invade the fair land of Judah, and destroy Mount Zion. The King of Assyria was but another name for a cruel foreign despotism, exercised over the souls and bodies of men. You know who is the anti-type of this unenviable character. The two sons of that prince, children of Belial, may represent the two men who are the right and left hands of the symbol of foreign despotism,—men, who, like these sons, would kill their sovereign! And Rabshakeh was a vain, blustering, swaggering, wine-bibber; much given to gasconade; a captain of the Assyrian host; fighting against Zion, and against the Most High; much given to speak and write blasphemy in the ears, and before the eyes, of the people: much given to taunt "the Hebrew of the Holy Ghost," and prefer the Babylonion traditions and oracles of the heathens, to the pure and holy word of God. Moreover, for some misdemeanor or other, by the law of his despotic prince, he was doomed never to marry, nor to be received into the company of "virtuous ladies." Hence he exercised himself much in the language of Ashdod, in speaking evil of all "the virtuous of the sex." For he did,—

"Like Moses praise and bless,
The Canaan which he never could possess."

But haste we to the sequel—Never was DEFEAT more public and more complete, than that of *our* Assyrians! Never was a

RETREAT of any vain glorious foemen covered with more infamy than was that of the despot, his two sons, and Rabshakeh! Not one strong hold of Israel could they approach with a hand of harm! Not one arrow took effect in any one fortress of Zion. They missed their aim: they lost their cause: they lost their honor: they lost their whole host! The Mighty God of Zion breathed on them in the burning wrath of his Samiel,—and lo! they were all dead men! The few struggling partizans, made their **RETREAT**, in deathlike silence, and with unutterable confusion. God fights against all antichristian powers!

Then, mark the end of the despot. The hands of those whom he trained up to wickedness, did overthrow him! As for Rabshakeh;—as you are admirers of **TRADITION**, let us seek his fate in the *Misnah*, and the *Gemara* of the *Talmud*. It is very obscure; but the most feasible may be this:—being a great patron of human ignorance, he kept the people as blind and ignorant as possible: he hated reading and writing: it only made people averse from the patient bearing of the yoke of priestcraft and despotism! He took care to burn every copy of the Book of the Law, that he could find in the people's houses. But even the longest chain has an end. The tide of popular fury turned on him; and banished him into some eremite's cell, to lead a life of penance and unalloyed misery. And he died as he had lived, the enemy of God, the curse of civil society, and the execration of all enlightened people! His bleached bones were found by some humane shepherd, who placed them under a large rock, upon which in the process of time, some one wrote an epitaph. This epitaph probably found its way into the *Gemara*; and some amateurs having translated it,—the famous Robert Burns added the charms of a poetic version to it, in the following manner:—

“ Beneath these rugged stones
Lie old Rabshakeh's bones;
O death! it's my opinion,
You ne'er took such
A blatherin' bitch,
Into your dark dominion! ”

I am, Gentlemen, yours, &c.

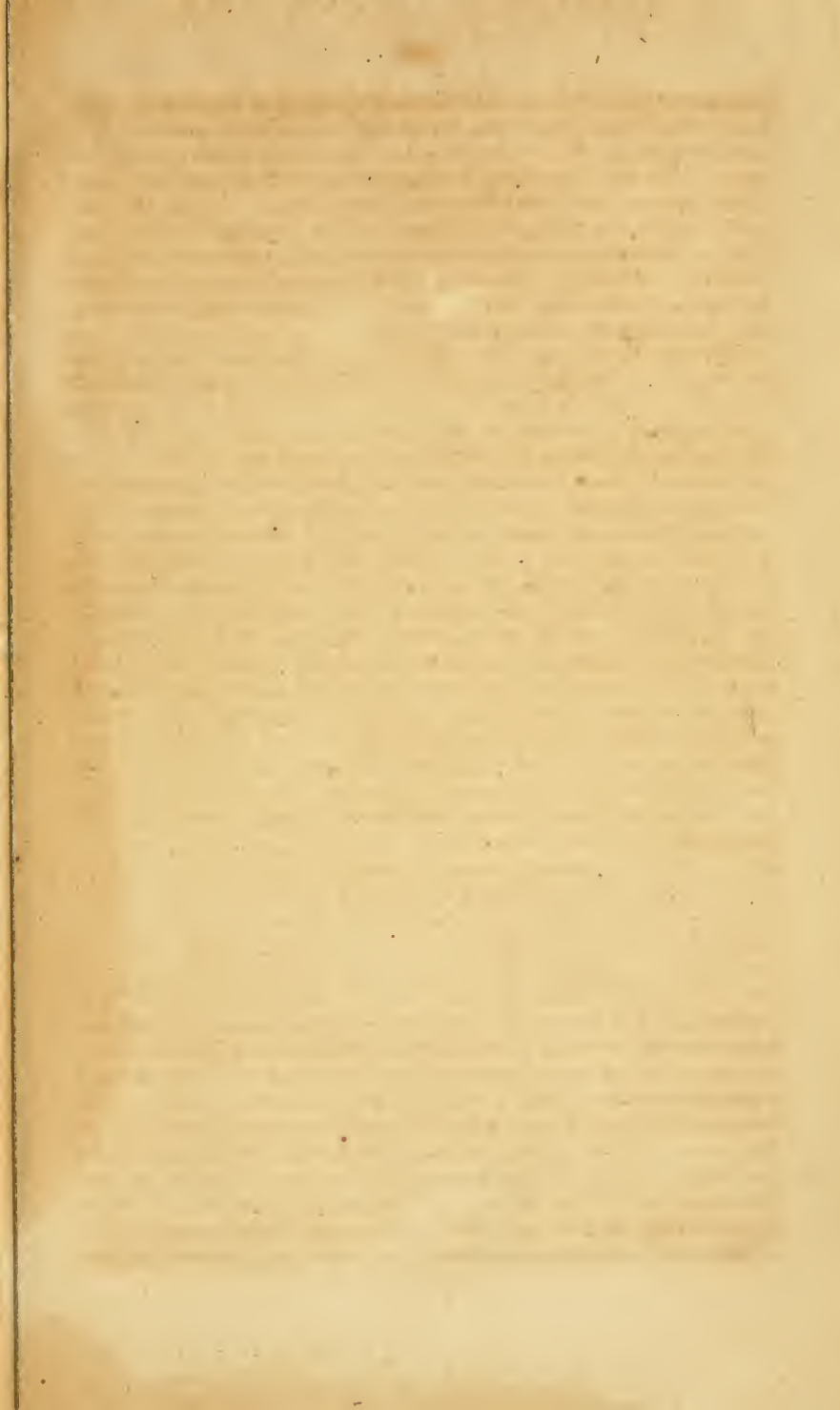
W. C. BROWNLEE.

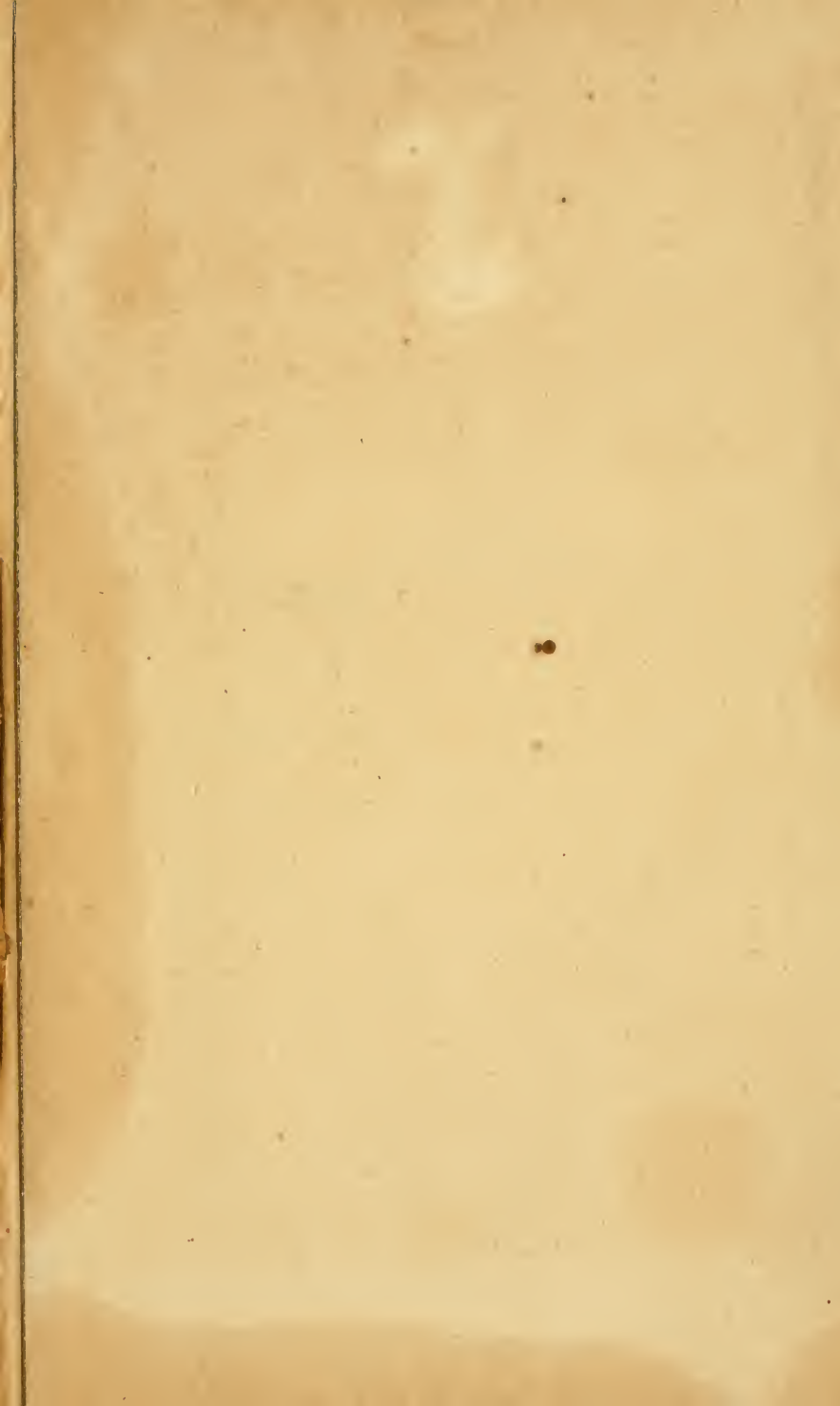
NOTICE.—The priests having finally **RETREATED** AND **HAVING ENTIRELY GIVEN UP THEIR CAUSE**, in this discussion it would be as discreditable to address any more Letters to them, as it would be in a soldier, who keeps in his ranks, to consent, or correspond with **COWARDS AND DESERTERS**. I shall claim the continued and kind indulgence of the Christian community while I **GO ON IN THE REGULAR DISCUSSION, IN LETTERS ADDRESSED TO THE MEMBERS OF THE ROMAN CATHOLIC CHURCH**;—retaining my right, however, to return to the charge, should the Priests come out with “more last words.”

New York, August 13, 1833.

W. C. B.

THE END.







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